

God: There is no god save he
The Living, the Eternal.
Neither slumber nor sleep overtake him.
Unto him belongs what is in the heavens and what is in the earth.
Who can intercede with him save by his leave?
He knows what is at their time and what following them.
And they encompass nothing of his knowledge save what he wills.
His throne overspreads the heavens and the earth
And the sustaining thereof wearies him not.
And he is the Exalted, the Tremendous.

WILL YOU NOT REASON?

A Concordance of God's
arguments in the Qur'an

Vision comprehends him not
But he comprehends vision.
He is the Subtle, the Aware.
God holds the heavens and the earth lest they cease.
And if they should cease no-one could hold them besides him.
The seven heavens and the earth and whoso is in them glorify him
And there is nothing save gives glory with his praise
But you understand not their glorification.
He is forbearing, forgiving.

WILL YOU NOT REASON?

A Concordance of God's
arguments in the Qur'an

SAID MIRZA

Men of God
Publishing

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The Meaning of the Holy Qur'an © Abdullah Yusuf Ali, 1938.
The Holy Bible, King James Version.

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Did I not enjoin you, O sons of Ādam,¹ that you
serve not the *shayṭān*²
(He is an open enemy to you)

But that you serve me?
This is a straight path.

And he led astray among you a great multitude.
Did you then not use reason?

The Qur'an: A Complete Revelation
(36:60-62)

1 Adam; the first man.

2 Devil, Satan.

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Secondly, I wish to thank my family for their unwavering support and commitment to my mission. Their frequent suggestions have been invaluable in this work.

Finally, I am grateful to Sam Gerrans for allowing me to use his work as a foundation, along with his advice and help in every step of my task.

FOREWORD

Said Mirza has done the community of Qur'an-believers a great service by compiling the verses and providing the expositions which comprise this book.

I believe this volume will serve as a frequent resource for those who wish to access core Qur'anic teachings on a wide range of subjects, be they debaters, general students, or scholars.

Importantly, Brother Mirza's work provides guidance taken from the Book of Guidance to help the believer live his life in accordance with what the Qur'an itself teaches, and thereby be better placed to give answer to God on the Day of Judgment and, God willing, receive a high reward in the Garden.

I am pleased to recommend this work to all who have an interest in the message of the Qur'an.

Sam Gerrans
Author of *The Qur'an: A Complete Revelation*
www.quranite.com

INTRODUCTION

The Qur'an claims to be God's final revelation to mankind. Yet, those who most loudly proclaim to hold to the Qur'an, sadly, are often ignorant of its contents.

The present work allows the Qur'an to speak and comprises a concordance of the Qur'an's teachings — teachings which will surprise both adherents to the religion known as Islam as well as those outside it.

The Qur'an is a book like no other. It brings forth powerful arguments for the existence of God. It attacks the hypocrisy and falseness in the religions of Judaism and Christianity. It condemns the very people who claim to follow it.¹ The Qur'an predicts the reaction of religionists when they are called to God alone. It renders atheists and agnostics speechless with its arguments. It devastates falsehood and establishes the truth with such eloquence and conciseness that the reader is left in complete awe of its Author.

The Qur'an speaks to you directly. You see and hear the confirmation of its words with your eyes and ears. It validates your experience. The Qur'an challenges your intellect and reason. It calls you to think on and ponder the manifest proofs testifying to the existence of a creator. It reveals your hidden motivations, desires, and fears to you. It answers profound questions that have perplexed thinkers for ages: Does God exist? Is there life after death? Why does evil exist? Do we have free will? And it answers the ultimate question pondered by all men since time immemorial: Why are we here?

The Qur'an gives you peace in your heart. It provides an assurance to those who believe in God and The Last Day, and who do good

¹ The religion of Islam.

works, that they will have their reward. It calls you to submit to God alone and take Him as your ally and protector. Through the Qur'an, faith enters into your heart. You fully submit to God and begin to fear Him. You understand that all security, peace, and happiness depend on serving God alone. Everything else is just an illusion.

The Lord of the Heavens and the Earth does not require you to believe in Him based on blind or illogical "faith". Nor is He interested in forcing men to believe in Him. It makes no difference to God whether we believe in Him or not. In His infinite mercy, He sent down His final scripture through the prophet Muhammad. In the Qur'an, He invites us to consider His arguments and to ponder His message carefully. He commands us to use our reason — the greatest gift bestowed on man — to come to the true conclusion: that there is an Almighty God who is perfect in all His attributes and the futility of serving anyone besides Him.

I have conducted a sincere and honest study of the Qur'an and on that basis — and on that basis alone — I have come to the conclusion that this is a book from God. The Qur'an is clear, complete, and fully detailed. The Qur'an is a message and warning to all mankind from the One Almighty God. It warns those who have set up false gods that they will be subjected to degradation and humiliation in this life and the next unless they repent and turn to the One True God.

God calls us to serve Him by doing good deeds. God condemns religions and sects. He accuses priests, *ulemas*,² and leaders of religion of abandoning His scriptures and twisting His words in order to divert men from His straight path. God calls all believing men to unite in the tremendous task of serving Him alone.

In this work, I have used the excellent translation of the Qur'an titled *The Qur'an: A Complete Revelation* by Sam Gerrans. In his monumental work, Brother Gerrans has restored the true meaning of words in the Qur'an which have been corrupted across centuries by the custodians of the Qur'an.³ By applying a pan-textual hermeneutical method,⁴ Brother Gerrans was able to correct the corruption of key

2 Islamic religious scholars.

3 The religion of Islam.

4 The true meaning of a word is derived by comparing all of its instances in the Qur'an. Further explanation in Chapter 9.

words in the Qur'an — key words on which rest the very foundations of the religion of Islam.

The religion of Islam claims to have a monopoly on the Qur'an, yet this very book condemns this religion. It condemns their idolatrous rituals and criticizes their blind following of the practices of their ancestors.⁵ Their ritual prayer and their worship of a stone idol⁶ are nowhere in the Qur'an. The Qur'an condemns the veneration of all animate and inanimate objects. These are all false idols having no power to cause harm or confer benefit to anyone.

The Qur'an is clear that it *alone* is the source of guidance for a believer. The religion of Islam takes man-made books called the *hadith*⁷ in addition to the Qur'an as a source of guidance. God has sent down a complete, clear, and fully detailed book — the Qur'an — and all believers are commanded to hold fast to it. Sadly, the religion of Islam has abandoned this book and treats it as a relic. As a result, God has abandoned them and they are subjected to humiliation and degradation.

The Qur'an puts the life of this world into its true perspective. This life is only an exercise in deception, boasting, and competition for increase. This earthly life is fragile and fleeting. The true life awaits after death. God calls us to do good deeds in order to serve Him. God's acceptance and the attainment of paradise is the ultimate goal of believers.

In this work, I have brought forth arguments from the Qur'an alone; arguments which, to my mind, constitute sufficient proof for the existence of an Almighty Creator. I have marshaled verses from the Qur'an addressing diverse topics such as the Resurrection, setting up *false* gods alongside the One True God, invented religions, and God's warnings. I have also focused extensively on the false rituals practiced by adherents of the religion of Islam and the rampant idolatry that has infested it. Finally, I have shown, using the Qur'an alone, how tenuous the connection is between core concepts in the Qur'an and the religion of Islam.

It is my sacred duty as a believer to call people to God and it is in

5 *Sunnah* — alleged practices of Muhammad passed down over generations.

6 *Kaaba* — located in Mecca, Saudi Arabia.

7 Alleged sayings of Muhammad.

discharging this duty that I have written this book. It is my hope that this work will provide an impetus to the sincere enquirer to carefully study the Qur'an and, if God wills, attain an unshakable faith in the One True God and endeavor to serve Him alone.

1

GOD'S PROOFS

We cannot see God but we can know him by our intellect. The Qur'an uses the word *ayat*, which means *proof*, to direct our attention to the external and internal proofs of God. These proofs are sufficient evidence for the existence of an unseen God who holds complete sway over the heavens and the earth.

We shall show them our proofs in the horizons
And in themselves
Until it becomes clear to them that it is the truth.
Does it not suffice concerning thy lord that he is witness
to all things? (41:53)

It is to our detriment that we do not use our God-given faculties to their fullest potential. Consider the three primary senses of hearing, sight, and intellect that we have been blessed with. If we were to grade them according to their importance and utility, their ordering would be so: intellect, sight, and hearing. Hearing allows us to gain some information about the world. However, it is limited and does not convey to us the breadth of information that sight does. We are in agreement that if we had to choose between keeping our senses of hearing or seeing we would surely prefer the latter. Let us now compare sight and intellect. At first, we would think sight to be superior to intellect. Surely our intellect cannot match the dazzling array of colors and beauty presented to us by our eyes. The beauty of a sunset, trees, and stars is indeed indescribable. Yet we cannot see in

darkness. We cannot see something that is not there. Can we summon the vision of a tree that is absent from our view? That power belongs exclusively to the intellect. The intellect allows us to know more about the world than any of our senses. It is our intellect that allows us to see what is hidden from our eyes. The genesis of all inventions is in the intellect. It is through our intellect that we can know God. It is by pondering the proofs around us that we can come to the inescapable conclusion that there is One God who created everything.

Means of insight have come to you from your lord.
 And whoso sees:
 It is for his soul.
 And whoso is blind:
 It is against it.
 And I am not a custodian over you. (6:104)

Contemporary culture uses abstract terms such as “Nature” or “Mother Earth” to obfuscate the plain truth. It is God who is controlling everything in the heavens and the earth. He holds the sky up lest it fall and it is He who holds the birds up in flight. He brings down the rain from the sky and causes vegetation to spring forth. There is no denying this fact. What is needed is that thinking men trust their primary senses and observe the world around them. Seeking the truth requires us to be diligent and sincere.

If thou think that most of them hear or reason:
 They are only as the cattle.
 Nay: they are further astray in the way. (25:44)

So let us use our reason and ponder the manifest proofs testifying to the One God. Did we create ourselves, were we created by accident, or did God create us? Do we grow the seed or does God? Do we cause the rain to fall down from clouds or does God? If we are being honest with ourselves, we know that it is not within our power to do any of these things.

Observe the balance and harmony in nature. Is this all really by accident? The odds are impossible for anything of this exquisite

beauty, harmony, and balance to simply manifest by accident. If you are still of the opinion that all of this came by accident, then do not glory in your arrogance and ignorance. Study natural science. Study biology to understand the mechanics, precision, and balance of the human body. Study physics and see God's immutable laws to which all matter is bound. If you are sincere in seeking the truth, you cannot rest until you have exhausted all avenues. To simply state that there is no God and these things came by accident is a sign of intellectual laziness and dishonesty. Remember, only those who have knowledge fear God.

Hast thou not considered that God sends down water
from the sky?
And we bring forth therewith fruit differing in its hues.
And among the mountains are streaks
White and red
(Differing in their hues)
And deep black (35:27)

And among men and beasts and cattle
(Differing in their hues)
Thus there but fear God the knowledgeable among his
servants.
God is mighty, forgiving. (35:28)

2

GOD'S PROOFS IN THE HEAVENS

The Qur'an cites the creation of the heavens and the earth as evidence of the power and skill of its creator. The alternation of night and day and the ceaseless motion of the sun and the moon are pointed out by God as proofs of His might and omnipotence.

Cattle provide us with food and clothing. It is entirely possible that their nature could have been such that we were unable to domesticate them. We are unable to domesticate wild animals. We extract minerals from the ground to build cars, ships, and airplanes that allow us to travel with ease. These machines require oil, which is also extracted from the ground. If oil vanished tomorrow, our civilization would come to a standstill. We cannot create oil. If rains ceased, our crops would not grow. We cannot create water. Our whole existence and way of life depend entirely upon God-given resources that we take for granted. God is the One who created these for us. Yet most people deny the very existence of God. Man truly is an ingrate!

Proofs In The Heavens And Earth

He it is who created for you what is in the earth altogether.
Then he turned to the sky
And fashioned seven heavens.
And he knows all things. (2:29)

In the creation of the heavens and the earth
 And the alternation of night and day
 And the ships which plough through the sea with what
 benefits men
 And what God sent down of water from the sky then
 gave life thereby to the earth after its death
 And spread therein every sort of creature
 And in the circulation of the winds
 And the clouds made serviceable between the sky and
 the earth
 Are proofs for people who reason. (2:164)

In the creation of the heavens and the earth and the
 alternation of night and day are proofs for those
 possessed of insight. (3:190)

God splits the seed and the kernel.
 He brings forth the living from the dead and is the
 bringer-forth of the dead from the living.
 That is God:
 (How then are you deluded?) (6:95)

The cleaver of daybreak.
 And he appointed the night as rest and the sun and the
 moon as reckoning.
 That is the determining of the Mighty, the Knowing.
 (6:96)

And he it is who made for you the stars
 That you might be rightly guided thereby in the darkness
 of the land and the sea.
 We have set out and detailed the proofs for people who
 know. (6:97)

And he it is who sent down water from the sky
 And we brought thereby the growth of all things.
 And we brought forth from it greenery

Bringing forth from it grain mounted upon itself
 And from the date-palm
 From its pollen, bunches of dates within reach
 And gardens of grapes and olives and pomegranates,
 alike and not alike.
 Look upon the fruit thereof when it bears fruit and
 ripens.
 In that are proofs for people who believe. (6:99)

Your lord is God who created the heavens and the earth
 in six days
 Then took his place upon the throne.
 He covers the night, the day hastening after it constantly.
 And the sun and the moon and the stars are made
 serviceable by his command.
 In truth: to him belong the creation and the command.
 Blessed be God
 The Lord of All Mankind. (7:54)

And he it is who sends the winds as glad tidings at the
 time of his mercy.
 When they have gathered up heavy clouds
 We drive them to a dead land and send down the water
 thereby and bring forth therewith every sort of fruit
 (Thus we bring forth the dead)
 That you might take heed. (7:57)

He it is who made the sun an illumination
 And the moon a light
 And decreed for it stations that you might know the
 number of years and the reckoning.
 God created that only aright.
 He sets out and details the proofs for people who know.
 (10:5)

In the alternation of night and day
 And what God created in the heavens and the earth

Are proofs for people who are in prudent fear. (10:6)

Say thou: Who provides for you from the sky and the earth?

If he who owns the hearing and the sight

And he who brings forth the living from the dead and brings forth the dead from the living

And he who directs the matter:

Then will they say: God

Then say thou: Will you then not be in prudent fear!

(10:31)

For that is God: your lord, the Truth.

Then what is there after the truth save error?

How then are you diverted? (10:32)

He it is who made for you the night wherein to rest and the sight-giving day.

In that are proofs for people who hear. (10:67)

And how many a proof is there in the heavens and the earth

Which they pass by and towards which they are disinclined! (12:105)

God it is who raised up the heavens

Without pillars you can see.

Then he took his place upon the throne.

And he made serviceable the sun and the moon

Each running for a named term.

He directs the matter.

He sets out and details the proofs

That you might be certain of the meeting with your lord.

(13:2)

And he it is who spread out the earth

And placed therein firm mountains and rivers.

And of every sort of fruit he made therein pairs in twos.
He covers the night with the day.
In that are proofs for people who reflect. (13:3)

And in the earth are tracts adjacent to one another
And gardens of grapes
And crops
And date-palms
From a single stem and other than a single stem
Watered with one water.
And some of them we prefer in yield to others.
In that are proofs for people who reason. (13:4)

He it is who shows you the lightning as fear and hope
And produces the heavy clouds. (13:12)

And the thunder gives glory with his praise as do the
angels for fear of him.
And he sends the thunderbolts and strikes therewith
whom he wills.
And they dispute concerning God when he is strong in
cunning. (13:13)

And we have set in the sky constellations
And made them fair for the beholders. (15:16)

And the earth we spread out
And cast therein firm mountains
And caused to grow therein every sort of balanced thing.
(15:19)

And we made for you therein livelihoods
And those for whom you are not providers. (15:20)

And of any thing, with us only are the treasures thereof
And we send it down only in appointed measure. (15:21)

And we send the fecundating winds
 And send down water from the sky:
 We gave it to you to drink
 And it is not you who are its storekeepers. (15:22)

And we give life and we give death.
 And we are the inheritors. (15:23)

He it is who sends down water from the sky.
 You have from it drink
 And from it are shrubs upon which you pasture your
 herds. (16:10)

He causes to grow for you thereby crops
 And the olive
 And the date-palms
 And grapes
 And every sort of fruit.
 In that is a proof for people who reflect. (16:11)

And we made the night and the day two proofs:
 We erase the proof of the night
 And we make the proof of the sight-giving day
 That you might seek favour of your lord
 And that you might know the number of the years and
 the reckoning.
 And everything have we set out and detailed with a clear
 explanation. (17:12)

Who made the earth for you as a bed
 And inserted roads for you therein
 And sent down water from the sky.
 (And thereby have we brought forth diverse pairs of
 plants: (20:53)

Eat and attend to your cattle.
 In that are proofs for possessors of intelligence. (20:54)

Therefrom did we create you and thereto do we return
you.
And therefrom will we bring you forth once again.)
(20:55)

Have not those who are indifferent to warning considered
that the heavens and the earth were sewn together
Then ripped we them apart
And made every living thing of water?
Will they then not believe! (21:30)

And we made in the earth firm mountains lest it sway
with them
And we placed therein mountain passes as ways that
they might be rightly guided. (21:31)

And we made the sky a roof protected
And they are disinclined towards its proofs (21:32)

When he it is who created the night and the day
And the sun and the moon
Each in a circuit swimming. (21:33)

Because God makes the night enter into the day
And makes the day enter into the night.
And because God is hearing, seeing. (22:61)

Because God: he is the Truth
(And because that to which they call besides him, it is
vanity)
And because God: he is the Exalted, the Great. (22:62)

Hast thou not considered that God sends down water
from the sky and the earth becomes green?
God is subtle, aware. (22:63)

To him belongs what is in the heavens and what is in the earth.

And God: he is the Free from Need, the Praiseworthy
(22:64)

And we have created above you seven paths.

And we are not heedless of the creation. (23:17)

And we sent down from the sky water in measure

And gave it lodging in the earth

(And we are able to take it away) (23:18)

And we brought into being for you therewith gardens of date-palms and grapes.

For you therein is much fruit

And thereof you eat. (23:19)

Hast thou not considered how God drives the cloud

Then brings it together

Then makes it a heap?

And thou seest the rain come forth from the midst of it.

And he sends down from the sky

From mountains therein of hail

And strikes therewith whom he wills

And diverts it from whom he wills.

The brightness of his lighting almost takes away from the sight. (24:43)

God turns about the night and the day.

In that is a lesson for those with eyes to see. (24:44)

And God created every creature from water.

And among them is what goes upon its belly

And among them is what goes upon two legs

And among them is what goes upon four.

God creates what he wills.

God is powerful over all things. (24:45)

Hast thou not considered how thy lord spreads the
shade?

(And had he willed he would have made it still)

Then make we the sun its pilot (25:45)

Then we take it to us in a gradual taking. (25:46)

And he it is who makes for you the night a covering

And sleep a rest

And makes day a resurrection. (25:47)

And he it is who sends the winds as glad tidings at the
time of his mercy

And we send down from the sky pure water (25:48)

That we might give life thereby to a dead land

And give drink to what we have created of beasts and
men aplenty. (25:49)

And he it is who loosed the two seas

One sweet, palatable

And the other salty, bitter

And made between them a barrier and a full exclusion.
(25:53)

Blessed be he who has made in the sky constellations

And made therein a torch

And an illuminating moon. (25:61)

And he it is who made the night and day a succession for
him who desires to take heed or desires gratitude.

(25:62)

Have they not considered the earth:

How much we have caused to grow therein every sort of
noble kind? (26:7)

In that is a proof
But most of them are not believers. (26:8)

Have they not considered that we made the night that
they might rest therein
And the day sight-giving? In that are proofs for people
who believe. (27:86)

God created the heavens and the earth aright.
In that is a proof for the believers. (29:44)

And if thou ask them: Who created the heavens and the
earth and made serviceable the sun and the moon?
They will say: God.
So how are they deluded? (29:61)

And if thou ask them: Who causes water to come down
from the sky and therewith gives life to the earth after
its death?
They will say: God.
Say thou: Praise belongs to God.
The truth is: most of them do not reason. (29:63)

Have they not reflected upon themselves?
God created the heavens and the earth and what is
between them only aright and for a named term.
And many among men are deniers of the meeting with
their lord. (30:8)

And among his proofs is the creation of the heavens and
the earth
And the difference in your tongues and your hues.
In that are proofs for men of knowledge. (30:22)

And among his proofs is your sleep by night and day
And your seeking of his bounty.
In that are proofs for people who hear. (30:23)

And among his proofs is that he shows you the lightning
as fear and hope
And sends down water from the sky and gives thereby
life to the earth after its death.
In that are proofs for people who reason. (30:24)

And among his proofs is that the sky and the earth stand
by his command.
Then when he calls you with a call
From the earth then will you come forth. (30:25)

And he it is who begins creation
Then repeats it.
And it is most easy for him.
And his is the most high example in the heavens and the
earth.
And he is the Mighty, the Wise. (30:27)

And among his proofs is that he sends the winds as
deliverers of glad tidings
So that he might make you taste of this mercy
And that the ships might run by this command
And that you might seek of his bounty
And that you might be grateful. (30:46)

God is he who sends the winds so that they stir up a
cloud.
And he spreads it in the sky as he wills
And he makes it pieces and thou seest the rain come
forth from the midst of it.
Then when he makes it fall on whom he wills of his
servants they rejoice. (30:48)

And if they were before it was sent down upon them
those in despair (30:49)

Then look thou to the wake of the mercy of God

How he gives life to the earth after its death.
 That is the Quickener of the Dead.
 And he is powerful over all things. (30:50)

And if we send a wind and they see it turn yellow
 They would continue after that to deny. (30:51)

He created the heavens without pillars you can see.
 And he cast into the earth firm mountains lest it sway
 with you.
 And he spread therein every sort of creature.
 And we sent down water from the sky
 And caused to grow therein every sort of noble kind.
 (31:10)

Hast thou not considered that God makes the night enter
 into the day
 And makes the day enter into the night
 (And he made serviceable the sun and the moon
 Each running to a named term)
 And that God is of what you do aware? (31:29)

Because God: he is the Truth.
 And because that to which they call besides him is vanity.
 And because God: he is the Exalted, the Great. (31:30)

Hast thou not considered how the ships run in the sea
 by the grace of God, that he might show you some of
 his proofs?
 In that are proofs for every one patient, grateful. (31:31)

Have they not considered how we drive the water to the
 barren land
 And bring forth therewith a crop whereof their cattle
 and they themselves eat?
 Will they then not see! (32:27)

Have they not considered what is at their time and what
 following them of the sky and the earth?
 If we will we can make the earth swallow them
 Or cause pieces of the sky to fall upon them.
 In that is a proof for every repentant servant. (34:9)

And the two seas are not alike
 One sweet, palatable
 Delicious to drink
 And the other salty, bitter.
 And from each you eat succulent flesh
 And extract ornaments which you wear.
 And thou seest the ships ploughing therein that you
 might seek of his bounty
 And that you might be grateful. (35:12)

God holds the heavens and the earth lest they cease.
 And if they should cease no-one could hold them besides
 him.
 He is forbearing, forgiving. (35:41)

And a proof for them is the dead earth.
 We give it life
 And we bring forth from it grain
 Then eat they thereof. (36:33)

And we made therein gardens of date-palms and grapes
 And we caused springs to gush forth therein. (36:34)

That they might eat of its fruit.
 And their hands made it not.
 Will they then not be grateful! (36:35)

Glory be unto him who created all the kinds
 Of that which the earth produces
 And of themselves
 And of that which they know not! (36:36)

And a proof to them is the night.
 We withdraw from it the day
 And then they grow dark. (36:37)

And the sun swims to its place.
 That is the determining of the Mighty, the Knowing.
 (36:38)

And the moon we appointed stations
 Until it returns like an old date-leaf stalk. (36:39)

The sun: it behoves it not to reach the moon
 Nor the night to outrun the day.
 And each is in a circuit swimming. (36:40)

And we created not the sky and the earth and what is
 between them in vain.
 That is the assumption of those who are indifferent to
 warning.
 And woe to those who are indifferent to warning from
 the fire! (38:27)

He created the heavens and the earth aright.
 He wraps the night into the day
 And he wraps the day into the night.
 And he made serviceable the sun and the moon
 Each running for a named term.
 Is he not the Mighty, the Pardoning? (39:5)

The creation of the heavens and the earth is greater than
 the creation of mankind
 But most men know not. (40:57)

God it is who made for you the earth a fixed lodging
 And the sky a structure
 And fashioned you
 And made good your forms

And made provision of good things for you.
That is God Your lord.
So blessed be God
The Lord of All Mankind. (40:64)

And among his proofs are the night and the day and the
sun and the moon.
Submit not to the sun or the moon
But submit to God who created them
If it be him you serve. (41:37)

And among his proofs is that thou seest the earth laid
low
But when we send down upon it the water it stirs and
gives increase.
He who gives it life is the Quickener of the Dead.
And he is powerful over all things. (41:39)

The originator of the heavens and the earth
He has made for you among yourselves pairs
And among the cattle pairs.
He multiplies you thereby.
There is nothing like him.
And he is the Hearer, the Seeing. (42:11)

And he it is who sends down the rain after they have
despaired
And unfurls his mercy.
And he is the Ally, the Praiseworthy. (42:28)

And among his proofs is the creation of the heavens and
the earth and what he has spread therein of creatures
And he has power to gather them when he wills. (42:29)

And among his proofs are the ships on the sea like
landmarks. (42:32)

If he wills he calms the wind and they become still upon
its surface
(In that are proofs for everyone patient, grateful) (42:33)

Or he causes them to perish for what they have earned.
And he pardons much. (42:34)

And if thou ask them: Who created the heavens and the
earth?
They will say: There created them the Mighty, the
Knowing — (43:9)

Who made the earth a bed for you
And placed roads for you therein that you might be
rightly guided (43:10)

And who sent down water from the sky in measure
(And we resurrect dead land thereby.
Thus will you be brought forth.) (43:11)

And we created not the heavens and the earth and what
is between them in jest. (44:38)

We created them only aright.
But most of them know not. (44:39)

In the heavens and the earth are proofs for the believers
(45:3)

And in the alternation of night and day
And in what he sends down from the sky of provision
and gives life thereby to the earth after its death
And in the circulation of the winds
Are proofs for people who reason. (45:5)

Those are the proofs of God
We recite them to thee aright.

Then in what narration after God and his proofs will they believe? (45:6)

Have they not then looked at the sky above them
How we constructed it and made it fair?
And there are no gaps therein. (50:6)

And the earth we spread out and cast therein firm mountains and we caused to grow therein every sort of delightful kind (50:7)

As an insight and a reminder for every repentant servant. (50:8)

(And the sky we built with might
And we are wealthy indeed. (51:47)

And the earth we spread out: How excellent are those who level! (51:48)

And every sort of thing we created as two kinds
That you might take heed. (51:49)

If they be created of nothing:
Or if they be the creators: (52:35)

Or if they created the heavens and the earth:
The truth is: they are not certain. (52:36)

If the treasuries of thy lord be with them:
Or if they be the overseers: (52:37)

Or if they have a stairway on which they can listen in:
Then let their listener come with a clear warrant. (52:38)

Have you considered that which you cultivate? (56:63)

Is it you who cause it to grow or are we the cause of
growth? (56:64)

If we willed we could make it chaff.
Then would you cease not to regret: (56:65)

We are debt-laden! (56:66)

Nay: we are deprived! (56:67)

Have you considered the water which you drink? (56:68)

Is it you who sent it down from the rainclouds
Or are we the senders? (56:69)

If we willed we could make it bitter.
Oh that you were but grateful! (56:70)

Have you considered the fire which you light? (56:71)

Was it you who brought into being the tree thereof or
were we the creators? (56:72)

We made it a reminder and a comfort for those lost and
hungry in the wilderness. (56:73)

So give thou glory with the name of thy lord, the
Tremendous (56:74)

Who created seven heavens in layers.
Thou seest no disharmony in the creation of the Almighty.
So look thou again: seest thou any rifts? (67:3)

Then look thou again!
Thy sight will return to thee weak and fatigued. (67:4)

Have we not made the earth a resting-place (78:6)

And the mountains stakes (78:7)

And created you in pairs (78:8)

And made your sleep repose (78:9)

And made the night raiment (78:10)

And made the day a living (78:11)

And built above you seven strong ones (78:12)

And made a blazing torch (78:13)

And sent down from the rain clouds pouring water
(78:14)

That we might bring forth grains and plants (78:15)

And densely growing gardens? (78:16)

So let man look at his food (80:24)

How we pour water in showers (80:25)

Then split the earth asunder (80:26)

And cause grain to grow therein (80:27)

And grapes and herbage (80:28)

And olives and date-palms (80:29)

And gardens dense with foliage (80:30)

And fruits and grass (80:31)

As benefits for you and your cattle. (80:32)

Will they then not look at the camels
How they are created! (88:17)

And at the sky
How it is raised! (88:18)

And at the mountains
How they are erected! (88:19)

And at the earth
How it is spread out! (88:20)

Everything Submits To God

The Almighty God holds complete sway over everything. There is nothing that escapes Him, as He encompasses everything in His knowledge and wisdom. He has given man the choice between submission and denial. We are accountable for the path we choose in this life and the next. Observe how all creation submits to Him and follows their pre-ordained path.

Is it then other than the doctrine of God they seek?
And to him submits whoso is in the heavens and the
earth willingly or unwillingly.
And to him will they be returned. (3:83)

And to God belongs what is in the heavens and what is
in the earth.
And unto God are matters referred. (3:109)

And to God submits whoso is in the heavens and the
earth Willingly or unwillingly
As do their shadows in the mornings and the evenings.
(13:15)

Have they not considered what God has created of a
thing

Turning its shadow right and left in submission to God?
And they are abased. (16:48)

And to God submits what is in the heavens and what is in
the earth among creatures

And the angels
And they are not proud. (16:49)

They fear their lord above them and do what they are
commanded. (16:50)

Everyone in the heavens and the earth comes only to the
Almighty as a servant. (19:93)

Hast thou not considered that to God submits whoso is
in the heavens

And whoso is in the earth

And the sun

And the moon

And the stars

And the mountains

And the trees

And the creatures

And many among men?

And upon many the punishment becomes binding.

And whom God humiliates

There is none to honour.

God does what he wills (22:18)

And to him belongs whoso is in the heavens and the
earth.

All are devoutly dutiful to him. (30:26)

God Made Everything Serviceable To Us

It is a strange thing that men, in spite of what has been given to them, persist in heedlessness and denial. Man avails himself of the bounties of God but is ungrateful to the giver of these bounties. The air we breathe, the food we eat, and the water we drink are all due to God's mercy. We have been given intelligence to make use of resources around us. We have been conditioned to think that we are somehow in control of these resources. Nothing could be further from the truth. We are utterly dependent upon and at the mercy of God. Is it not time for us to grow humble and be grateful to God?

God is he who created the heavens and the earth
 And sent down from the sky water.
 And he brought forth some fruits as a provision for you
 And he made serviceable to you the ships to run upon
 the sea by his command.
 And he made serviceable to you the rivers. (14:32)

And he made serviceable to you the sun and the moon,
 both ceaseless.
 And he made serviceable to you the night and the day.
 (14:33)

And he gives you of all that you ask of him.
 And if you should count the grace of God you could not
 calculate it.
 Man is a wrongdoer, an ingrate. (14:34)

And he created the cattle
 (For you therein are warmth and benefits and of them
 you eat. (16:5)

And for you therein is comeliness when you bring them
 home to rest
 And when you take them out to pasture. (16:6)

And they bear your loads to a land you could not have
reached save with great trouble to yourselves.
Your lord is kind, merciful.) (16:7)

And horses and mules and asses
That you might ride them
And for adornment.
And he creates what you know not. (16:8)

And upon God is the design of the way
And some of them deviate.
And had he willed he would have guided you all together.
(16:9)

And he made serviceable to you the night
And the day.
And the sun
And the moon
And the stars
Are made serviceable by his command
(In that are proofs for people who reason) (16:12)

As is what he sowed for you in the earth of different hues.
In that is a proof for people who take heed. (16:13)

And he it is who made serviceable the sea
That you might eat therefrom succulent flesh
And extract therefrom ornaments which you wear
(And thou seest the ships ploughing therein.)
And that you might seek of his bounty
And that you might be grateful. (16:14)

And he cast into the earth firm mountains lest it sway
with you
And rivers and ways that you might be rightly guided
(16:15)

And landmarks.

And by the star are they rightly guided. (16:16)

Is then he who creates like one who creates not?
Will you then not take heed! (16:17)

And you have in the cattle a lesson:
We give you to drink of what is in its bellies
Between excreta and blood
Pure milk palatable to the drinkers. (16:66)

And of the fruits of the date-palms and grapes
You take strong drink thereof and goodly provision.
In that is a proof for people who reason. (16:67)

And thy lord instructed the bee:
Take thou dwellings of the mountains
And of the trees
And of what they construct. (16:68)

Then eat thou every sort of fruit
And follow thou the gentle ways of thy lord.
There comes out of their bellies a drink differing in its
hues wherein is healing for men.
In that is a proof for people who reflect. (16:69)

Have they not considered the birds made serviceable in
the air of the sky?
There holds them only God.
In that are proofs for people who believe. (16:79)

And God made for you from your dwellings an abode
And made for you from the hides of cattle dwellings
which you find light on the day of your journey
And on the day of your sojourn
And of their wool and their fur and their hair, furnishings
and goods for a time. (16:80)

And God made for you of what he has created, shade
 And made for you from the mountains, places of refuge
 And made for you garments to protect you from the heat
 And garments to protect you from your might.
 Thus does he perfect his grace towards you
 That you might submit. (16:81)

We have honoured the children of Ādam⁸
 And we carried them on land and sea
 And provided them with good things
 And preferred them greatly in preference above many of
 those whom we created. (17:70)

Hast thou not considered how God made what is in the
 earth serviceable to you?
 And the ship runs upon the sea by his command.
 And he holds the sky lest it fall on the earth save by his
 leave.
 God is to mankind kind, merciful. (22:65)

And in the cattle is a lesson for you.
 We give you to drink of what is in their bellies
 And for you therein are many benefits
 And of them you eat (23:21)

And upon them and upon ships are you carried. (23:22)

Have they not considered how we created grazing
 livestock for them of what our hands made?
 Then are they their masters. (36:71)

And we subdued them to them so that some of them
 they ride and some of them they eat. (36:72)

And they have in them benefits and drink.
 Will they then not be grateful? (36:73)

8 Adam; the first man.

God it is who made for you cattle
 That you might ride some
 And eat some (40:79)

(And you have in them benefits)
 And that you might reach upon them a desire in your
 breasts.
 And upon them and upon ships are you carried. (40:80)

And he shows you his proofs.
 Then which of the proofs of God will you deny? (40:81)

And who created all its kinds
 And made for you ships
 And cattle whereon you ride (43:12)

That you might take your places upon their backs.
 Then remember the grace of your lord when you take
 your places thereon
 And say: Glory be unto him who had made this
 serviceable to us!
 And we put it not in subjection. (43:13)

And to our lord are we returning. (43:14)

God it is who made the sea serviceable to you that the
 ships might run thereon by his command
 And that you might seek of his bounty
 And that you might be grateful. (45:12)

And he made serviceable to you what is in the heavens
 and what is in the earth
 Altogether from him.
 In that are proofs for people who reflect. (45:13)

Would You Really Call To Someone Else?

When man faces a disaster, he calls to God for help. He forsakes everything else. That is because, deep down inside, man knows that there is a God who created him. He might say otherwise, but when the moment of crisis comes — when the heart reaches the throat — man forsakes all vanity and calls upon the One True God for help.

And when thy lord brought forth from the children of
 Ādam
 From their backs
 Their progeny
 And made them bear witness against themselves:
 Am I not your lord?
 (They said: Verily, we bear witness.)
 Lest you say on the Day of Resurrection:
 Of this were we unaware (7:172)

Try to remember a time when you faced a real crisis. Who did you call to? Men are tested by God with good and evil throughout their lives. Few are those that take these moments of opportunity and learn from them. When a calamity passes, we go on heedlessly as if nothing happened.

Say thou: Have you considered: If the punishment of God
 come upon you or the Hour come upon you
 Would you then call to other than God
 If you be truthful? (6:40)

The truth is: it is to him you would call
 And he would remove that for which you called to him if
 he should will
 And you would forget that to which you ascribe a
 partnership. (6:41)

Say thou: Have you considered: if God should take away
 your hearing and your sight and seal your hearts

Who is the god save God who would restore it to you?
 See thou how we expound the proofs to them.
 Then turn they away. (6:46)

Say thou: Who delivers you from the darkness of the
 land and the sea?
 You call to him humbly and in secret:
 If he delivers us from this we will be among the grateful.
 (6:63)

Say thou: God delivers you from this and every sort of
 ordeal
 Then ascribe you a partnership. (6:64)

Say thou: He is the one able to send punishment upon
 you from above you or from beneath your feet
 Or to confound you through sects and make some of you
 taste the might of others.
 (See thou how we expound the proofs
 That they might understand. (6:65)

(He it is who lets you travel in the land and the sea.
 When you have boarded ships and sailed by them with a
 good breeze and exulted thereat —
 A tempest wind came upon them
 And the waves came to them from every side
 And they thought they were encompassed by them.
 They called to God sincere to him in doctrine:
 If thou deliver us from this we will be among the grateful.
 (10:22)

Then when he delivered them they rebelled in the earth
 without cause.)
 O mankind: your sectarian zealotry is but against
 yourselves.
 An enjoyment of the life of this world

Then to us is your return. And we will inform you of
what you did. (10:23)

And when a wave covers them like canopies they call to
God sincere to him in doctrine
Then when he delivers them upon the land
Then some among them are lukewarm.
And there rejects our proofs only every deceitful ingrate.
(31:32)

3

GOD'S PROOFS IN MAN

Man is proof of the power of The Almighty God. How is it that we can see, think, and feel? How is it that we came to be? These are questions to which we have no real answers. We study the human body, marveling at its subtle workings. A moment of consciousness requires the synchronized activity of millions of neurons in the brain. If this intricate balance is not maintained, we lose consciousness. Yet hour after hour, day after day, everything works seamlessly to allow us to experience the world around us. Is this not a miracle?

We are born into this world not knowing anything. We accumulate knowledge throughout our lives. Some of us die early and some of us live long enough to forget what we knew. Such are the workings of God and His ordaining of matters. We must accept the limited extent of our knowledge and turn to God for guidance.

Let us trace the genesis of our creation. It is the simple truth that God created us from clay:⁹ a mixture of dust and water. All the food we eat ultimately springs forth from this clay.¹⁰ This food is then broken down and used by our bodies for energy. Our bodies also use the minerals in this food for various processes, including the creation of sperm. This sperm then combines with the female egg to begin the process of creation, which the Qur'an describes in detail.

9 "...We created them of clinging clay." (37:11)

10 We eat cattle which in turn eat vegetation.

Proofs Evident In Man

How will you deny God?
 When you were dead: He gave you life.
 Then will he give you death.
 Then will he give you life.
 Then to him will you be returned. (2:28)

He is it who fashions you in the wombs as he wills.
 There is no god save he
 The Mighty, the Wise. (3:6)

And he it is who brought you into being from one soul
 Then a place and a repository.
 And we have set out and detailed the proofs for people
 who understand. (6:98)

Hast thou not considered that God created the heavens
 and the earth aright?
 If he wills he will remove you and bring a new creation.
 (14:19)

And that is not difficult for God. (14:20)

He created man from a drop of fluid
 And then is he an open disputant. (16:4)

And God created you.
 Then he takes you.
 And among you is he who is returned to a feeble age so
 that he knows not — after knowledge — anything.
 God is knowing, powerful. (16:70)

And God has made for you among yourselves wives
 And made for you from your wives sons
 And grandsons
 And made provision of good things for you.

Is it then in vanity that they believe and the grace of God
they deny. (16:72)

And God brought you forth from the wombs of your
mothers not knowing anything
And made for you hearing and sight and intellect
That you might be grateful. (16:78)

O mankind: Should you be in doubt concerning the
resurrection:

We created you from dust
Then from a drop of fluid
Then from a clinging thing
Then from a fleshy lump
Formed and unformed
That we might make plain to you
(And we cause to rest what we will in the wombs to a
named term)
Then brought we you forth as a child
Then that you reach your maturity
And among you is he who is taken
And among you is he who is returned to a feeble age
So that he knows not — after knowledge — anything.
And thou seest the earth lifeless
Then when we send down upon it the water it stirs and
gives increase
And puts forth every sort of delightful kind (22:5)

Because God
He is the truth
And he gives life to the dead
And he is powerful over all things. (22:6)

And we created man from a strain of clay. (23:12)

Then placed we him as a drop of fluid in a secure lodging
(23:13)

Then created we the drop of fluid a clinging thing
 And created the clinging thing a fleshy lump
 And created the fleshy lump bones
 And clothed the bones with flesh.
 Then brought we it into being as another creation.
 And blessed be God, the best of creators! (23:14)

Then after that will you die. (23:15)

Then on the Day of Resurrection will you be raised.
 (23:16)

And he it is who brought into being for you hearing
 And sight
 And intellect.
 Little are you grateful. (23:78)

And he it is who seeded you in the earth.
 And to him will you be gathered. (23:79)

And he it is who gives life
 And gives death.
 And his is the alternation of night and day.
 Will you then not use reason! (23:80)

And he it is who created man from water
 And made for him blood relations and marriage relations.
 And thy lord is powerful. (25:54)

And among his proofs is that he created you from dust
 Then when you are mortals dispersing [you deny this
 fact] (30:20)

And among his proofs is that he created for you mates
 from yourselves that you might be reassured thereby
 And made between you love and mercy.
 In that are proofs for people who reflect. (30:21)

God is he who creates you weak.
 Then makes he after weakness strength
 Then after strength makes he weakness and white hair.
 He creates what he wills
 And he is the Knowing, the Mighty. (30:54)

Who made good all things he created
 And initiated the creation of man from clay (32:7)

Then made his seed from a strain of despised liquid
 (32:8)

Then fashioned him
 And breathed into him of his Spirit
 And made for you hearing
 And sight
 And intellect.
 Little are you grateful. (32:9)

And God created you from dust
 Then from a drop of fluid
 Then made he you pairs.
 And no female bears or gives birth save with his
 knowledge.
 And life is not prolonged for one full of years nor is
 reduction made of his age save in a decree.
 That is easy for God. (35:11)

And whom we bring to old age we reverse in creation.
 Will you then not use reason! (36:68)

So ask thou them: Are they harder to create or whom we
 have created?
 We created them of clinging clay. (37:11)

Yet thou dost marvel
 And they deride (37:12)

He created you from a single soul
Then from it made its mate.
And he sent down for you of cattle eight pairs.
He creates you in the wombs of your mothers
Creation after creation
In three darknesses.
That is God Your lord.
To him belongs the dominion.
There is no god save he.
How then are you diverted? (39:6)

He it is who created you from dust
Then from a drop of fluid
Then from a clinging thing
Then he brings you forth as a child
Then that you reach your maturity
Then that you become old
(And among you is he who is caused to die before)
And that you reach a named term
And that you might use reason. (40:67)

And in your creation and the creatures he scatters in the
earth are proofs for people who are certain (45:4)

And in the earth are proofs for those who are certain
(51:20)

And in yourselves.
Do you then not see! (51:21)

We created them and strengthened their frame.
And when we will we will change their likenesses
completely. (76:28)

Have we not created you from a despised liquid (77:20)

And placed it in a secure lodging (77:21)

For a measure appointed? (77:22)

So we determined

And how excellent are we to determine! (77:23)

Woe that day to the repudiators! (77:24)

Have we not made the earth a container (77:25)

Of the living and the dead (77:26)

And made therein firm mountains

And given you to drink palatable water? (77:27)

Are you harder in creation

Or the sky?

He built it. (79:27)

He raised the ceiling thereof

And fashioned it. (79:28)

And he made dark its night

And brought forth its day. (79:29)

And after that he spread out the earth (79:30)

And brought forth therefrom its water and its pasture.

(79:31)

And the mountains he set firmly (79:32)

As benefit for you and your cattle. (79:33)

O man: what has deceived thee concerning thy lord, the
Noble (82:6)

Who created thee
Then fashioned thee
Then proportioned thee in balance (82:7)

In what form he willed assembling thee? (82:8)

4

LIFE AFTER DEATH PROOFS

God requires us to believe in a life after death. The majority of men claim that they believe in a life after death but their actions show otherwise. It is one thing to claim to believe in a thing and an entirely different matter to *actually* believe in it. This is evident if we look at how most men, who claim to believe in the Day of Judgment, spend their time. They spend their day working to earn a living and their free time in entertainment and relaxation. Few are those who are sincere in their efforts to attain the rewards of the next life.

That there bears not any bearer the burden of another
(53:38)

And that man has not save that for which he strives
(53:39)

Ask yourself: if this temporary life requires so much struggle, how can it be that we can attain paradise by going to the church or mosque once a week? The labors required to attain paradise must be even more strenuous. We have been lulled by our religious leaders into thinking that God is content with us if we merely pray to Him during certain times of the day. We have been deceived into thinking that all God requires from us is a fixed tithe or small charity. This is not

reasonable.

The life after death is surely coming and only those who strive for it with all their resources and energy will be successful. If one is to be expected to sacrifice their time, money, and life in the service of God, then there should be an iron-clad guarantee that they will get a reward. To ask men to commit themselves fully, God has shown them His proofs. These proofs provide an assurance to believers that their efforts will not be in vain. But how do we gain this certitude? How can we mortals know for certain that there is life after death?

It seems to me that men are unable to believe that there exists an afterlife — and to act on that belief — for two reasons. The first reason is that no one has ever seen a dead person come to life. There are many arguments in the Qur'an in response to this doubt, but among them the most conclusive (to my mind) is that God created us the first time from nothing. Surely, repeating an act is much easier than initiating it. The second reason is that men do not want to be held accountable for their actions. If we sincerely believed in a Day of Judgment, would we be spending our valuable time engaging in pointless activities? Would we oppress our fellow man and labor to satisfy our carnal appetites? Certainly not! It is far easier to deny a Judgment Day than to struggle to control our insatiable desires and appetites.

God brings our attention to the cycle of creation and destruction in vegetation. He asks us to observe how He sends the fertilizing wind and rain to give life to the dead earth. He points out how vegetation revives and springs forth. The land is decked in beauty and greenery for a time. Eventually, all vegetation dies and becomes scattered dust. The cycle then repeats. Such is the life of man. In this is a lesson for all men of insight.

Proofs Of Resurrection

And they swear by God their strongest oaths: God will
not raise up him who dies. (16:38)

Verily, it is a promise binding upon him
(But most men know not)

That he might make plain to them that wherein they
differ

And that those who are indifferent to warning might
know that they were liars. (16:39)

And God sent down water from the sky and gave life
thereby to the earth after its death.

In that is a proof for people who hear. (16:65)

And they say: When we are bones and dust will we be
raised up a new creation? (17:49)

Say thou: Be you stones or iron (17:50)

Or a thing created of what is great within your breasts!

And they will say: Who will bring us back?

Say thou: He who made you the first time.

Then they will shake their heads at thee and say: When
will it be?

Say thou: It may be that it is near (17:51)

And he whom God guides:

He is rightly guided.

And he whom he sends astray:

For them wilt thou find no allies besides him.

And we will gather them on the Day of Resurrection on
their faces

Blind

And dumb

And deaf.

Their habitation is Hell

Whenever it subsides we increase for them an inferno.

(17:97)

That is their reward because they denied our proofs and
said:

When we are bones and dust will we be raised up a new
creation? (17:98)

Have they not considered that God who created the
heavens and the earth
Is able to create the like of them
And has made for them a term whereof there is no
doubt?
But the wrongdoers refuse save denial. (17:99)

And man says: When I am dead will I be brought forth
alive? (19:66)

Does not man remember that we created him before he
was anything? (19:67)

And he it is who gave you life.
Then will he give you death.
Then will he give you life.
Man is an ingrate. (22:66)

Have they not considered how God originates creation
Then repeats it?
That is easy for God. (29:19)

Say thou: Travel in the land and see how he originated
creation.
Then will God bring into being the latter creation.
God is powerful over all things. (29:20)

God begins creation
Then repeats it.
Then to him will you be returned. (30:11)

He brings forth the living from the dead
And brings forth the dead from the living
And gives life to the earth after its death.

And thus will you be brought forth. (30:19)

And God is he who sends the winds so that they stir up
a cloud.

And we drive it to a dead land

And give life thereby to the earth after its death.

Thus is the Resurrection. (35:9)

Has man not considered that we created him from a
drop of fluid?

And then is he an open disputant. (36:77)

And he presents to us an example

And forgets his creation, saying:

Who will give life to these bones when they are rotted
away? (36:78)

Say thou: He will give them life who brought them into
being the first time

(And he knows all creation) (36:79)

Who appointed for you fire from the green tree

Then you kindle therefrom. (36:80)

Is not he who created the heavens and the earth able to
create the like of them?

Verily.

And he is the Creating, the Knowing. (36:81)

The command is but his.

When he intends a thing he says to it: Be thou!

And it is. (36:82)

Say thou: God gives you life.

Then he gives you death.

Then he gathers you to the Day of Resurrection whereof
there is no doubt.

But most men know not. (45:26)

Have they not considered that God who created the
 heavens and the earth
 And has not been wearied by their creation
 Is able to give life to the dead?
 Verily, God is powerful over all things. (46:33)

The truth is: they marvel that a warner has come to them
 from among them.
 Then those who spurn guidance while claiming virtue
 say:
 This is an amazing thing: (50:2)

When we are dead and are become dust [are we indeed
 to be brought back to life]?
 That would be an unlikely return. (50:3)

We know what the earth diminishes of them.
 And with us is a preserving decree. (50:4)

The truth is: they repudiate the truth when it comes to
 them
 So they are in a confused state. (50:5)

And we sent down from the sky blessed water then
 caused to grow thereby gardens and the reaped grain
 (50:9)

And tall date-palms with spathes in clusters (50:10)

As a provision for the servants.
 And therewith gave we life to a dead land.
 Thus will be the Emergence. (50:11)

Were we then wearied by the first creation?
 Yet they are in doubt about a new creation. (50:15)

And that he gives death and gives life (53:44)

And that he created the two mates, the male and the female (53:45)

From a drop of fluid when it was emitted (53:46)

And that upon him is the second creation (53:47)

We created you. Oh that you but gave credence! (56:57)

Have you considered that which you emit? (56:58)

Did you create it or are we the creator? (56:59)

We have decreed death between you.

And we will not be outrun (56:60)

From changing your likenesses and creating you as what you know not. (56:61)

And you have known the former creation.

Oh that you but took heed! (56:62)

Know that God gives life to the earth after its death.

We have made plain the proofs to you

That you might use reason. (57:17)

Those who are indifferent to warning claim that they will not be raised.

Say thou: Verily, by my lord, you will be raised

Then will you be informed of what you did.

And that is easy for God. (64:7)

Thinks man that we will not assemble his bones? (75:3)

Verily, we are able to fashion his fingertips. (75:4)

The truth is: man intends to be unrestrained ahead of
him (75:5)

Does man think that he will be left to no purpose?
(75:36)

Has he not been a drop of seminal fluid emitted? (75:37)

Then a clinging thing?
And he created
And fashioned (75:38)

And made of him two mates
The male and the female. (75:39)

Is then he not able to give life to the dead? (75:40)

So let man see from what he is created: (86:5)

He is created from a spurting liquid (86:6)

Issuing forth¹¹ from between the loins and the breast-
bones.
(86:7)

He is able to return him. (86:8)

11 i.e. A baby.

5

PROOFS OF THE QUR'AN

The Qur'an is sent by God and He has promised to protect His message. How do we know this to be true? History for the most part has been doctored by the meddling hands of men. It is written by victors, and thinking men know that it needs to be taken with a heavy dose of skepticism. Just because a group of people claim that their book was sent from God does not mean it is so. It is a fair question to ask how the Qur'an's message¹² has remained uncorrupted across such a long span of time.

After diligent study and research, I have come to the conclusion that the Qur'an is indeed divinely inspired and God has guarded His message from corruption. In earlier chapters, I have presented proofs that constitute sufficient evidence for the divine origin of the Qur'an. The Quran's message has been safeguarded from corruption because God has taken it upon Himself to guard it.

We sent down the remembrance
And we are its custodians. (15:9)

We can verify the truth of this statement by the fact that the Qur'an was in the custody of the religion of Islam for centuries. Yet, they were

12 Slight variations exist between the *Hafs* and *Warsh* versions of the Qur'an.

unable to modify it to accommodate their idolatrous practices.¹³ Such was the divine protection of this message that they had to invent an entirely separate literature called *hadith* to justify their false practices.

The fundamental requirement to enter the religion of Islam, the *shahadah*,¹⁴ is found nowhere in the Qur'an. Many a religious scholar of the religion of Islam would have loved to add this requirement and statement to the Qur'an to justify their invented religion.

The truth is: it is a glorious recitation (85:21)

On a protected tablet (85:22)

The Qur'an was revealed in Arabic. Arabic is different from English in that each word is derived from a three letter root¹⁵ which carries with it a core meaning. This feature of Arabic makes it difficult to change the meaning of a word as other words derived from the same root would have to be subsequently changed. The religion of Islam has tried and sometimes succeeded in altering the meaning of a word used in the Qur'an, but the deception stands out when we look at other words derived from the same root. I am thankful to brother Gerrans for this insight.

The Qur'an also uses key words in varying contexts to frustrate those who are bent on changing the words of God. The recipients of the Qur'an are not the first in trying to corrupt the meanings of words in their scriptures. Jews did the same with their Torah as the Qur'an points out:

Do you hope that they should believe you when some of
 them listened to the word of God
 Then twisted it after understanding it?
 And they know. (2:75)

And because of their violation of their agreement we
 cursed them and made their hearts hard.

13 Circling a stone idol in Mecca and kissing a black stone embedded in it.

14 Declaration of faith in the religion of Islam.

15 Further elaboration to follow in Chapter 9.

They twist words from their places
 And forget a portion of what they were reminded therein
 And thou wilt not cease to find treachery from them
 Save a few of them.
 But pardon thou them and forbear thou.
 God loves the doers of good. (5:13)

Scholars of the religion of Islam have been able to twist the meanings of words in the Qur'an using specific definitions and references to *hadith*. They did this to justify the idolatrous practices of their religion and attach them to the Qur'an. They were, however, unable to change the Arabic text of the Qur'an. Those who have taken the time to diligently study the Qur'an can see their deceptions plainly. For example, the Islamic religion claims that *salaat* — mentioned multiple times in the Qur'an — means *to perform a specific ritual facing an idol in Mecca*. The details of this ritual are not found anywhere in the Qur'an. Scholars of the religion of Islam make all sorts of attempts to fit this specific ritual into the Qur'an but ultimately fail. They concede that the details of this invented ritual are not found in the Qur'an and are explained in the *hadith*. This answer is unacceptable to a thinking man because the Qur'an claims to be clear, complete, and fully detailed. Such is the deception practiced by those who wish to corrupt God's words. I will explore the corruption of the word *hadith* in Chapter 10.

Is it other than God I should seek as judge?
 And he it is who sent down to you the law set out and
 detailed
 And those whom we gave the law know that it is sent
 down from thy lord aright
 So be thou not of those who doubt. (6:114)

A decree the proofs whereof are set out and detailed
 An Arabic recitation for people who know (41:3)

It is paramount that those who are sincere in pleasing God and understanding His word learn the Arabic language. Brother Gerrans

has done an excellent job of an honest and literal translation of the Qur'an using a pan-textual hermeneutical method and I recommend that you read his work.¹⁶ His translation has been used exclusively in my book.

The Qur'an is not the only book revealed by God. He sent down earlier revelations to messengers to warn mankind. The Qur'an comes as a final revelation from God, after which no other decree from God will be revealed. There is a foreshadowing of imminent disaster. We are truly living in the end of times. A thinking man can see that the earth we inhabit has been choked by pollution, corruption, and injustice. The hour draws nigh.

Proofs Of The Qur'an's Divine Origin

I present to you a compilation of arguments from the Qur'an in favor of its divine origin and the impossibility that a man could have invented such a consistent and tremendous scripture.

And if you be in doubt about what we have sent down upon our servant then bring a *sūrah*¹⁷ the like thereof (And call your witnesses other than God If you be truthful) (2:23)

16 *The Qur'an: A Complete Revelation*, Sam Gerrans.

17 Brother Gerrans' explanation follows: "Arabic: *sūrah*. This word indicates eminence or degree or step or exalted rank. Moreover, such degrees or steps exist only within an integrated system. However, the word *sūrah* has become synonymous with Qur'anic chapter by dint of usage, and is typically used today in that sense exclusively. I do not believe that to be the primary sense. My understanding, based on the totality of instances in the Qur'an (see 2:23, 9:64, 9:86, 9:124, 9:127, 10:38, 11:13, 24:1, 47:20, 47:20), is that the meaning of *sūrah* is akin to rule, order or teaching (that is, an ordinance — or system of ordinances — such as members of monasteries or other fraternities or communities might live under, which together guide those subject to its tenets towards predetermined goals). My view is that the challenge the Qur'an makes 'to bring a *sūrah* the like thereof' relates to philosophical concerns. Man strives on the basis of his own inclinations to create social and political systems — from democracy to 'Islam' to communism and libertarianism; the Qur'an's claim is that anything created by men will be inferior to that which God sent down. I leave the word untranslated throughout. All instances are footnoted and reference this verse."

But if you do not
 (And you will not)
 Then be in prudent fear of the fire
 Whose fuel is men and stones
 Prepared for those who spurn guidance while claiming
 virtue. (2:24)

(Will they not consider the Qur'an with care!
 And had it been from other than God they would have
 found therein much contradiction.) (4:82)

And they measure not God with the measure due him
 when they say: God has not sent down upon a mortal
 anything.

Say thou: Who sent down the law which Mūsā¹⁸ brought
 as a light and guidance for men?

(You make it parchments which you show.

Any you hide much.

And you were taught what you knew not, you or your
 fathers.)

Say thou: God.

Then leave thou them playing in their jests. (6:91)

And most of them follow only assumption.

Assumption suffices not anything against the truth.

God knows what they do. (10:36)

And this Qur'an is not such as could be invented by one
 other than God

But is a confirmation of what is within its scope

And an exposition of the covenant about which there is
 no doubt from the Lord of All Mankind. (10:37)

If they say: He invented it: Say thou: Bring a *sūrah* the
 like thereof and call to whom you can besides God if
 you be truthful. (10:38)

18 Moses.

The truth is: they repudiate what they have not
 compassed in knowledge
 And when interpretation thereof has not come to them.
 Thus rejected those before them.
 See thou how was the final outcome of the wrongdoers.
 (10:39)

And if thou be in doubt concerning what we reveal to
 thee
 Then ask thou those who read the law before thee.
 The truth from thy lord has come to thee
 So be thou not of those who doubt. (10:94)

If they say: He has invented it:
 Say thou: Then bring ten *sūrah*s the like thereof, invented
 And call to whom you can besides God if you be truthful.
 (11:13)

Then if they respond not to you:
 Know that it is but sent down with the knowledge of God
 And that there is no god save he.
 Then will you be submitted? (11:14)

(If they say: He has invented it:
 Say thou: If I have invented it
 Then upon me be my crime.
 But I am innocent of what you commit.) (11:35)

And there prevented men from believing when the
 guidance came to them save that they said:
 Has God raised up a mortal as messenger? (17:94)

Say thou: Had there been in the earth angels walking
 securely
 We would have sent down upon them from the sky an
 angel as messenger. (17:95)

And they say: Oh that he would but bring us a proof from
his lord!

Has there not come to them clear evidence of what is in
the former writings? (20:133)

And had we destroyed them by a punishment before it
they would have said:

Our lord: oh that thou hadst but sent to us a messenger
So we might have followed thy proofs before we were
humbled and disgraced! (20:134)

Say thou: All are waiting.

So wait:

You will come to know who are the companions of the
even path

And who is rightly guided. (20:135)

Do they then not ponder the word?

If there has come to them what had not come to their
fathers of old: (23:68)

Or if they have not known their messenger and so do not
recognise him: (23:69)

Or if they say: He is possessed:

The truth is: he brought them the truth

But most of them dislike the truth. (23:70)

And had the truth followed their vain desires

The heavens and the earth and whoso is therein would
have been corrupted.

The truth is: we brought them their remembrance

And they are disinclined towards their remembrance.

(23:71)

We have sent down manifest proofs

And God guides whom he wills to a straight path. (24:46)

And it is a successive revelation of the Lord of All
Mankind (26:192)

Brought down by the Faithful Spirit (26:193)

Upon thy heart that thou be among the warners (26:194)

In clear Arabic speech. (26:195)

And it is in the written records of the former peoples.
(26:196)

Is it not a proof to them that the learned of the children
of Isrā'īl¹⁹ know it? (26:197)

When they have come he will say: Did you repudiate
my proofs when you had not encompassed them in
knowledge?

Or what was it that you did? (27:84)

And had misfortune befallen them for what their hands
have sent before them

Then would they have said:

Our lord: oh that thou hadst but sent for us a messenger!
Then would we have followed thy proofs and been
among the believers. (28:47)

But when there comes to them the truth from our
presence they say:

Oh that he were but given the like of what was given to
Mūsā!

Have they not denied what was given to Mūsā before?

They say: Two sorceries supporting each other.

And they say: We are deniers of both. (28:48)

19 Popularly known as Jews.

Say thou: Then bring a decree from the presence of God
 that gives clearer guidance than these:
 I will follow it if you be truthful. (28:49)

And they say: Oh that proofs were but sent down upon
 him from his lord!
 Say thou: The proofs are but with God
 And I am but a clear warner. (29:50)

Does it not suffice them that we have sent down upon
 thee the law read to them?
 In that is a mercy and a reminder for people who believe.
 (29:51)

And we have presented to mankind in this Qur'an every
 sort of example that they might take heed (39:27)

An Arabic recitation free of deviation that they might be
 in prudent fear. (39:28)

And they said: Oh that this Qur'an had but been revealed
 to a great man of the two cities! (43:31)

Is it they who apportion the mercy of thy lord?
 We apportion among them their livelihood in the life of
 this world
 And raise some of them above others in degree
 That some of them might take labour from others.
 But the mercy of thy lord is better than what they amass.
 (43:32)

And when our clear proofs are recited to them
 Those who are indifferent to warning say of the truth
 when it comes to them:
 This is obvious sorcery. (46:7)

If they say: He has invented it:
 Say thou: If I have invented it then you possess not for
 me anything against God.
 He knows best what you say concerning it.
 Sufficient is he as witness between me and you.
 And he is the Forgiving, the Merciful. (46:8)

Say thou: I am no new thing among the messengers
 And I know not what will be done with me or with you.
 I follow only what I am instructed
 And I am only a clear warner. (46:9)

Say thou: Have you considered: If it be from God
 And you deny it
 And a witness bore witness among the children of Isrā'il
 to the like thereof
 And he believed when you are proud [then are you
 wrongdoers].
 God guides not the wrongdoing people. (46:10)

And those who are indifferent to warning say of those
 who heed warning:
 Had it been good they would have not preceded us to it.
 And when they have not been rightly guided by it
 Then they will say: This is an ancient lie. (46:11)

But before it was the law of Mūsā an example and mercy.
 And this is a confirming decree in the Arabic tongue
 That it might warn those who do wrong
 And bring glad tidings to the doers of good. (46:12)

Will they then not consider the Qur'an with care!
 If there be locks upon their hearts: (47:24)

Thus came there no messenger to those before them
 save they said:
 A sorcerer or one possessed. (51:52)

Have they handed it down between themselves as an inheritance?

The truth is: they are a people transgressing all bounds. (51:53)

Or if they say: He has invented it:

The truth is: they do not believe (52:33)

And let them produce a narrative the like thereof if they be truthful. (52:34)

Do you then marvel at this narrative (53:59)

And laugh and not weep (53:60)

While you are puffed up in heedlessness? (53:61)

6

DIVINITY OF JESUS

Christians claim that a man called Jesus is the son of God. Indeed, it is an extraordinary thing to say that God begot a son. The Qur'an has many arguments as to the impossibility of Jesus — or anyone else — being the son of God. It is impossible for God to beget a son since God has no companion. If the response is that God can do anything He wills, then God most certainly can. However, it is not fitting for Him to take sons or daughters. He has no need. He is perfect in all of His attributes. In any case, the onus is on Christians to bring logical arguments that Jesus was begotten by God. They have incredible stories which we, as thinking men, must reject based on reason.

Muhammad lived in a society which claimed that God had three daughters: *Allat*, *Manat*, and *Al-Uzzah*. They claimed that these female deities were their intermediaries to God. The Qur'an rejects this idea forcefully. The concept of God is furnished succinctly in the Qur'an:

Say thou:

He is God, One. (112:1)

God, the Absolute (112:2)

Has not begotten

Nor been begotten (112:3)

Nor is there equal to him anyone. (112:4)

God is One

I present to you verses from the Qur'an with arguments against

the idea of God having sons, daughters, or partners. He is the One who is free from need. Everyone and everything comes to Him only as a servant.

And they say: God has taken a son.

Glory be unto him!

The truth is: to him belongs what is in the heavens and
the earth

To him is everything devoutly dutiful (2:116)

The originator of the heavens and the earth!

And when he decrees a thing he but says to it: Be thou!

And it is. (2:117)

The example of ʿĪsā²⁰ in the sight of God is like the
example of Ādam.

He created him from dust.

Then he said to him: Be thou!

And he was. (3:59)

They have denied who say: God is the anointed one, son
of Maryam.²¹

Say thou: Who has power over God if he should wish to
destroy the anointed one, son of Maryam

And his mother

And everyone on the earth altogether?

And to God belongs the dominion of the heavens and the
earth

And what is between them.

He creates what he wills.

And God is powerful over all things. (5:17)

The anointed one, son of Maryam was only a messenger.

Messengers had come and gone before him.

And his mother was a woman of truth.

20 Popularly known as Jesus.

21 Popularly known as Mary.

They both ate food.
 See thou how we make plain the proofs to them.
 Then see thou how they are deluded. (5:75)

And they make for God partners of the *jinn*²²
 When he created them.
 And they ascribe to him sons and daughters without
 knowledge.
 Glory be unto him!
 And exalted is he above what they describe! (6:100)

The originator of the heavens and the earth:
 How can there be for him a son when there has not been
 for him a consort?
 And he created all things.
 And he knows all things. (6:101)

They take their rabbis and their religious scholars as
 lords rather than God
 And the anointed one, son of Maryam
 (And they are not commanded save to serve one God.
 There is no God save he.
 Glory be unto him above that to which they ascribe a
 partnership!) (9:31)

They say: God has taken a son.
 Glory be unto him!
 He is the Free from Need
 To him belongs what is in the heavens and what is in the
 earth!
 You have no warrant for this.
 Do you ascribe to God what you know not? (10:68)

And warn those who say: God has taken a son. (18:4)

22 Invisible beings.

No knowledge have they thereof
 And nor did their fathers.
 Great is the word that comes out of their mouths.
 They speak only a lie. (18:5)

It is not for God to take a son.
 Glory be unto him!
 When he decrees a thing he but says to it: Be thou!
 And it is.) (19:35)

And they say: The Almighty has taken a son. (19:88)

You have brought forth a terrible thing (19:89)

The heavens are nigh rent therefrom
 And the earth split asunder
 And the mountains fallen in collapse. (19:90)

That you urge upon the Almighty a son (19:91)

When it behoves not the Almighty to take a son. (19:92)

Everyone in the heavens and the earth comes only to the
 Almighty as a servant. (19:93)

And they say: The Almighty has taken a son. Glory be
 unto him!

But: honoured servants (21:26)

Precede him not in speech
 But act by his command. (21:27)

God takes not any son.
 And there is not with him any god.
 (Then would each god have taken what he created
 And some of them would have overcome others.)
 Glory be unto God above what they describe (23:91)

If God had willed to take a son he would have chosen
from what he created what he willed.

Glory be unto him!

He is God: the One, the Omnipotent! (39:4)

Say thou: If the Almighty had a son

Then would I be first among those who serve. (43:81)

Glory be unto the Lord of the Heavens and the Earth

The Lord of the Throne

From what they describe! (43:82)

7

PARTNERS WITH GOD

The religion of Islam claims to be monotheistic. They claim the book of God to be their primary source of guidance but they do not study it carefully. The Qur'an is relegated to a ceremonial role. Adherents of the religion of Islam recite²³ the Qur'an — without understanding it — during ritual prayers and they believe that they earn good deeds for doing so. Accumulation of these good deeds is the main concern of the religion of Islam. Their belief is that if they accumulate sufficient rewards by performing empty rituals then they will enter paradise. The Qur'an already anticipates this state of affairs:

And the messenger²⁴ will say:

O my lord: my people took this Qur'an as a thing abandoned. (25:30)

Adherents of the Islamic religion refer to *hadith* for details on all aspects of their religion. They follow the decisions of their respective *imams*²⁵ on religious matters. Despite clear Qur'anic directives to take the Qur'an *alone* as a source of guidance, they take these *idols* as sources of guidance.

23 The majority of Muslims are non-Arabs.

24 Muhammad.

25 Leaders of the religion of Islam.

Hast thou not considered those who claim to believe in
 what is sent down to thee
 And what was sent down before thee
 Desiring to go for judgment to idols²⁶ when they have
 been ordered to reject it?
 And the *shayṭān*²⁷ desires to lead them far astray. (4:60)

Adherents of the Islamic religion say they follow the Qur'an and make a big show of going to mosques to perform their ritual prayers. However, this ritual prayer²⁸ is not in the Qur'an. We can clearly see that they are not following the Qur'an but the practices of their forefathers. Is this not setting up "partners" with God? Adherents of the religion of Islam have cast the Qur'an behind their backs. Is it any wonder that they are being humiliated everywhere?

The example of those given to bear the Torah then have borne it not is like the example of the donkey bearing books:
 Evil is the example of the people who repudiate the proofs of God.
 And God guides not the wrongdoing people. (62:5)

Adherents of the Islamic religion revere a stone idol called the Kaaba. They circle it seven times and compete to kiss an encased black stone²⁹ during the *hajj*³⁰ pilgrimage. They prostrate themselves in the direction of the Kaaba during ritual prayer, claiming that they are actually worshipping God. Where in the Qur'an does God command people to prostrate themselves in the direction of a stone idol in order to worship Him? On the contrary, God is everywhere.

And to God belong the east and the west:
 Whithersoever you turn:
 There is the countenance of God.

26 According to the Qur'an, following any authority besides God is idolatry.

27 Devil, Satan.

28 Salaat is not a ritual prayer. See Chapter 11.

29 *Hajar al-Aswad*

30 Pilgrimage to Mecca in the religion of Islam.

God encompasses, knows. (2:115)

Adherents of the Islamic religion are not alone in inventing practices and defying God. It would serve well for a seeker of truth to read the history of Jews in the Qur'an. Jews are rightly the true role models for the adherents of the religion of Islam.

And we passed the children of Isrā'īl through the sea.
 And they came upon a people devoted to things fashioned
 which they had.
 They said: O Mūsā: make thou for us a god like they have
 gods.
 He said: You are a people in ignorance. (7:138)

These: doomed to ruin is what they are in.
 And vain is what they did. (7:139)

The crux of my argument is that adherents of the Islamic religion claim that the Qur'an and *hadith* are the foundation of their religion. They have set up books created by men — the *hadith* and other sources — as partners with the book sent down by God. Only a hypocrite would claim that monotheism is to say God is One and serve Him alone, but act in full contradiction to this statement. These people think they are deceiving God, but in truth they are only deceiving themselves.

And the day we gather them all together
 Then will we say to those who ascribe a partnership:
 Where are your partners that you claimed? (6:22)

Then will their means of denial be only that they will
 say:
 By God! Our Lord, we were not idolaters! (6:23)

See thou how they will lie against themselves
 When strayed from them will be what they invented.
 (6:24)

Atheism

Atheists claim that they do not believe in a god. They live their life in accordance with their passions and whims. Their desires are then their gods.

As thinking men, we are not interested in what people profess regarding their beliefs. We can judge a man's true belief by his actions. If the actions of a man are in line with serving his wishes and temptations then he is serving his ego. The *shayṭān* in the Qur'an is that ego. It is the lusts and desires of this ego that compel us to act wrongfully. It is the fear of losing that causes us to hoard money. It is the love of wealth that prevents us from giving charity to the poor. It is the love of women that causes us to engage in sinful conduct. Our base desires rule us and we are their slaves. Few are those who strive against their base desires and endeavor to overcome them.

Our current culture is infested with ego worship. The cancerous cult of solipsism³¹ has diseased our minds. People are only concerned with themselves. This never ending foolish pursuit of happiness will never bring us the peace we so ardently desire. Unless we turn to God alone, we will continue stumbling in the darkness and be subjected to the machinations of the eternal deceiver.

Hast thou then considered him who takes as his god his
vain desire?
And God sent him astray according to knowledge
And sealed his hearing
And his heart
And set over his sight a covering.
Then who will guide him after God?
Will you then not take heed! (45:23)

Atheists claim that things came to be by accident. Science is used to explain away God. Yet science has never been nor will be relevant to theological questions. Science is concerned with observation and experimentation. It does not have any data to draw upon to confirm or deny God since He is beyond our senses. These limitations, however,

31 The view or theory that the self is all that can be known to exist.

do not stop atheists from speculating on all sorts of things. They follow assumption — but assumption is not the same as knowledge.

And most of them follow only assumption.
Assumption suffices not anything against the truth.
God knows what they do. (10:36)

Monotheism

As I mentioned earlier, it is hypocritical to think that God wants us to say there is one God alone but continue to serve partners besides Him. So what is true monotheism? It is to believe in One God and to serve Him alone. A monotheist understands that true power rests with God alone. Every facet of his life is under God's control. He does not seek guidance, provision, and security in anyone else except God. He trusts in God and serves Him alone. This is what the messengers of God did and exhorted others around them to do.

It is not for any mortal that God should give him the law
and judgment and prophethood that he should say to
men:

Be servants to me rather than God.

But:

Be men of God in that you teach the law and in that you
do study. (3:79)

It is a sad state of affairs that so-called monotheists look to their religious leaders for guidance instead of looking to God for guidance. A monotheist takes God as his only ally. He does not depend on others. He knows that they cannot help him. We see men turning to their idols for guidance in all matters. This is the wrong approach. We must turn to God and ask Him for guidance in all matters.

Say thou: Is there among your partners one that guides
to the truth?

Say thou: God guides to the truth.

Does then he who guides to the truth have more right to
 be followed
 Or he who guides not save he be guided?
 Then what ails you?
 How judge you? (10:35)

The above verse sums up everything wrong with religions today. Adherents of the religion of Islam claim that we need to follow Muhammad's examples attested to in fabricated *hadith* in order to be rightly guided. Christians claim that we need to follow the example of Jesus. No one trusts in God alone and seriously attempts to study the scriptures which God has sent down; they follow the guidance of their priests and *imams*. It is high time we turned away from these idols and took God as our only source of guidance.

Setting up Partners with God

God is clear that those who set up partners with Him are destined for Hell. Setting up idols is the worst kind of rebelliousness. To attribute the favors of God to another entity is showing the utmost ungratefulness to God. God reminds us that He alone has power and control over us. He alone has the right to legislate for His creatures. All these partners and idols that we have set up will desert us when we need their help. This is because they had no power to help us in the first place. God is the one who creates and destroys and He holds absolute sway over everything. I have compiled verses from the Qur'an with God's arguments against those who ascribe a partnership with the Lord of the Throne:

O mankind: serve your lord who created you
 And those before you
 That you might be in prudent fear (2:21)

Who made the earth for you a carpet
 And the sky a structure
 And sent down from the sky water

Then brought forth thereby some fruits as provisions for
you.

So make not equals to God.

And you know. (2:22)

Knowest thou not that God

To him belongs the dominion of the heavens and the
earth?

And you have besides God neither ally nor helper. (2:107)

Hast thou not considered the one who disputed with
Ibrāhīm³² concerning his lord since God had given him
dominion?

When Ibrāhīm said: My lord is he who gives life and
gives death.

He said: I give life and give death.

Ibrāhīm said: God brings the sun from the east

So bring thou it from the west.

Then was the one indifferent to warning lost for words.

And God guides not the wrongdoing people [so be not
among them] (2:258)

If God helps you:

None can defeat you.

And if he forsakes you:

Who is there who can help you after him?

And in God let the believers place their trust. (3:160)

Say thou: Is it other than God I am to take as ally

The originator of the heavens and the earth

And who feeds but it is not fed?

Say thou: I am commanded to be first among those who
submit

And: Be thou not among the idolaters. (6:14)

32 Abraham.

And how could I fear that to which you ascribe a
partnership

When you fear not that you ascribe a partnership with
God to that for which he has not sent down upon you
a warrant?

Then which of the two factions has more right to security,
if you know? (6:81)

Those who heed warning and have not clothed their
faith in injustice:

They have security and they are rightly guided. (6:82)

And that is our argument. We gave it to Ibrāhīm against
his people.

We raise in degree whom we will.

Thy lord is wise, knowing. (6:83)

Ascribe they a partnership to what creates not anything?
But they are created (7:191)

And they are not able to help them

Nor do they help themselves (7:192)

And those to whom you call other than him are unable
to help you

Nor do they help themselves. (7:197)

And they serve besides God what neither harms them
nor benefits them.

And they say: These are our intercessors with God.

Say thou: Would you inform God of what he knows not in
the heavens or in the earth?

Glory be unto him!

And exalted is he above that to which they ascribe a
partnership! (10:18)

Say thou: Is there among your partners one that begins creation then repeats it?

Say thou: God begins creation then repeats it.

How then are you deluded? (10:34)

In truth: to God belongs whoso is in the heavens and whoso is in the earth

And nothing do they follow, those who call to partners other than God.

They follow only assumption

And they tell only lies. (10:66)

And most of them believe not in God save as idolaters. (12:106)

Say thou: Who is lord of the heavens and the earth?

Say thou: God.

Say thou: Take you besides him allies which have not power to do themselves benefit or harm?

Say thou: Are the blind and the seeing equal?

Or are the darkness and the light?

If they make for God partners that created the like of his creation:

Then the creation appears the same to them.

Say thou: God is the creator of all things.

And he is the One, the Omnipotent. (13:16)

Is then he who stands over every soul for what it earns [in need of partners]?

But they have made for God partners.

Say thou: Name them.

If you inform him of what he knows not in the earth:

Or if it is a show of speaking:

The truth is: Their scheme is made fair to those who are indifferent to warning

And they are diverted from the way.

And whom God sends astray:

For him there is no guide. (13:33)

And those to whom they call besides God create not
anything
But they are created. (16:20)

Dead
Not living
And perceive not when they will be raised. (16:21)

And whatever you have of grace:
It is from God.
Then when affliction touches you:
To him do you pray earnestly. (16:53)

Then when he removes from you the affliction, then
some among you ascribe a partnership to their lord
(16:54)

That they might deny what we have given them.
So enjoy yourselves:
You will come to know. (16:55)

And they appoint for God daughters.
Glory be unto him!
But they have what they desire. (16:57)

And when one of them receives glad tidings of a female
his face turns black
And he suppresses grief. (16:58)

He hides himself from the people
Because of the evil of that whereof he had glad tidings
Whether to hold it in contempt
Or bury it in the dust.
In truth: evil is what they judge. (16:59)

And they assign to God what they dislike
 And their tongues describe the lie that for them is the
 best.
 Beyond doubt, for them is the fire and they are rushed
 in. (16:62)

And serve rather than God what possesses no provision
 for them among the heavens or the earth at all
 And can do nothing? (16:73)

Say thou: If there were gods with him as they say
 Then would they have sought a way against the Lord of
 the Throne. (17:42)

And thy lord knows best those who are in the heavens
 and the earth.
 And we preferred some prophets above others.
 And we gave Dāwūd³³ psalms. (17:55)

(Say thou: Call to those whom you claim besides him:
 They have no power over the removal or alteration of
 affliction from you.) (17:56)

These are they who called seeking the means of approach
 to their lord, which of them should be nearest
 And hoped for his mercy and feared his punishment.
 The punishment of thy lord is to be feared. (17:57)

Your lord is he who drives for you the ship upon the sea
 that you might seek of his bounty
 (He is merciful towards you) (17:66)

But when affliction touches you upon the sea
 Strayed have those to whom you call save he.
 Then when he delivers you to land you turn away.
 And man is an ingrate. (17:67)

33 David.

Do you feel secure that he would not cause a portion
of the land to swallow you, or send against you a
hurricane?

Then would you not find for you a guardian. (17:68)

Or do you feel secure that he would not return you to it
a second time

And send against you a storm of wind and drown you for
your denial?

Then would you not find for you against us an adherent.
(17:69)

And remember thou in the law Ibrāhīm
(He was a man of truth, a prophet) (19:41)

When he said to his father:

O my father: why servest thou what hears not nor sees
Nor can in anything avail thee? (19:42)

O my father: there has come to me knowledge that has
come not to thee.

So follow thou me I will lead thee to an even path. (19:43)

If they take gods from the earth who can resurrect:
(21:21)

Were there in them gods save God they would have been
corrupted.

And glory be unto God

The Lord of the Throne

Above what they describe! (21:22)

He is not questioned about what he does

But they will be questioned. (21:23)

If they take gods besides him:

Say thou: Bring your evidence.

This is a remembrance of those with me
 And a remembrance of those before me.
 But: most of them know not the truth
 And they are disinclined. (21:24)

And they serve besides God that for which he has not
 sent down warrant
 And that whereof they have no knowledge.
 And for the wrongdoers there is no helper. (22:71)

O mankind: an example is presented
 So pay heed to it: Those to whom you call besides God
 will never create a fly though they gather together for
 it.
 And if the fly snatch something from them they could
 not recover it from it.
 Weak are the seeker and the sought. (22:73)

And whoso calls to another god with God
 He has no evidence thereof.
 And his reckoning is but with his lord.
 Those who spurn guidance while claiming virtue are not
 successful. (23:117)

And they have taken besides him gods who create not
 anything
 But are created
 And possess neither harm nor benefit for themselves
 And possess not death
 Nor life
 Nor resurrection. (25:3)

And they serve besides God what neither benefits them
 nor harms them.
 And the one who spurns guidance while claiming virtue
 is a helper against his lord. (25:55)

Say thou: Praise belongs to God
 And peace be unto his servants whom he has chosen!
 Is God better or that to which they ascribe a partnership?
 (27:59)

If: he who created the heavens and the earth
 (And sent down for you water from the sky wherewith
 we cause to grow gardens full of delight
 Whereof it was not for you to cause the trees to grow)
 Is there any god with God?
 The truth is: they are a people who ascribe equals.
 (27:60)

If: he who made the earth a fixed lodging
 And made rivers in its midst
 And made firm mountains therein
 And made a barrier between the two seas:
 Is there any god with God?
 The truth is: most of them know not. (27:61)

If: he who responds to one distressed when he calls to
 him
 And removes the evil
 And makes you successors of the earth:
 Is there any god with God?
 Little do you take heed. (27:62)

If: he who guides you in the darkness of the land and the
 sea
 And he who sends the winds as glad tidings at the time
 of his mercy:
 Is there any god with God?
 Exalted be God above that to which they ascribe a
 partnership! (27:63)

If: he who begins creation then repeats it
 And he who provides for you from the sky and the earth:

Is there any god with God?

Say thou: Bring your evidence if you be truthful. (27:64)

Say thou: Have you considered: If God should make night perpetual for you till the Day of Resurrection

Who is the god besides God to bring you illumination?

Will you then not hear! (28:71)

Say thou: Have you considered: if God should make day perpetual for you till the Day of Resurrection

Who is the god besides God to bring you night wherein you might rest?

Will you then not see! (28:72)

And of his mercy has he made for you the night and the day

That you might rest therein

And that you might seek of his bounty

And that you might be grateful. (28:73)

The example of those who take allies besides God is like the example of the spider that takes a house.

And the weakest of houses is the house of the spider had they but known. (29:41)

Then when they embark on a ship they call to God sincere to him in doctrine.

And when he delivers them to the land

Then they ascribe a partnership (29:65)

That they might deny what we gave them

And that they might take their enjoyment.

But they will come to know. (29:66)

He presents to you an example from among yourselves:

Have you from among those whom your right hands possess any partners in what we provide for you

So that you be equal therein, you fearing them as you
fear each other?

Thus do we set out and detail the proofs for people who
reason. (30:28)

And when affliction touches men they call to their lord
Turning to him in repentance.

Then when they taste some mercy from him some of
them ascribe a partnership to their lord (30:33)

That they might deny what we have given them.

So enjoy yourselves

For you will come to know! (30:34)

(If we have sent down upon them a warrant:

Then it speaks of that to which they ascribe a partnership
[so bring your evidence]) (30:35)

God is he who created you.

Then he provided for you.

Then will he give you death.

Then will he give you life.

Is there among your partners one who does anything of
that?

Glory be unto him!

And exalted is he above that to which they ascribe a
partnership! (30:40)

This is the creation of God.

Then show me what those besides him have created.

The truth is: the wrongdoers are in obvious error.

(31:11)

God is he who created the heavens and the earth and
what is between them in six days

Then took his place upon the throne.

You have not besides him any ally or intercessor.

Will you then not take heed! (32:4)

He directs the matter from the sky to the earth.
Then it rises to him in a day the measure whereof is a
thousand years of what you count. (32:5)

That is the knower of the unseen and the seen
The Mighty, the Merciful (32:6)

Say thou: Call to those whom you claim besides God.
They possess not the weight of an atom in the heavens
or in the earth
And they have not in them any partnership.
And he has not any helper from among them. (34:22)

He makes the night enter into the day
And makes the day enter into the night.
And he made serviceable the sun and the moon, each
running for a named term.
That is God
Your lord
To him belongs the dominion.
And those you call besides him possess not the
membrane of a date-stone. (35:13)

If you call to them they will not hear your call.
And were they to hear they would not respond to you
And on the Day of Resurrection they will deny your
ascribing of partnership.
And none can inform thee like one aware. (35:14)

Say thou: Have you considered your partners to whom
you call instead of God?
Show me what they created of the earth.
If they have a partnership in the heavens:
Or if we have given them a decree:
Then are they upon clear evidence thereof.

The truth is: the wrongdoers promise one another only
deception. (35:40)

And why should I not serve him who made me
And to whom you will be returned? (36:22)

Shall I take gods besides him?
If the Almighty intends me harm
Their intercession will avail me nothing
Nor can they rescue me. (36:23)

Then should I be in obvious error. (36:24)

And they take gods other than God
That they might be helped. (36:74)

They will not be able to help them when they are for
them a force summoned. (36:75)

And ask thou them: Are there for thy lord daughters and
for them sons? (37:149)

If we created the angels females when they were
witnesses: (37:150)

(In truth: it is among their lies that they say: (37:151)

God has begotten.
And they are liars.) (37:152)

Chose he daughters over sons? (37:153)

What ails you?
How judge you? (37:154)

Will you then not take heed! (37:155)

If you have a clear warrant: (37:156)

Then bring your decree if you be truthful. (37:157)

God presents an example:

A man concerning whom are partners quarrelling

And a man in submission to one man.

Are they equal in example?

Praise belongs to God!

The truth is: most of them know not. (39:29)

And if thou ask them: Who created the heavens and the earth?

They will say: God.

Say thou: Have you considered to what you call other than God?

If God wills any affliction for me can they remove from me his affliction?

Of if he wills some mercy for me can they withhold his mercy?

Say thou: God suffices me.

In him place their trust those who would place their trust aright. (39:38)

And when affliction touches man he calls to us.

Then when we confer upon him grace from us he says: It has but been given me according to knowledge.

The truth is: it is a means of denial but most of them know not. (39:49)

Say thou: Do you deny him who created the earth in two days, and make equals to him?

That is the Lord of All Mankind. (41:9)

If he took of what he creates daughters and chose for you sons (43:16)

(But when one of them has glad tidings of that the like of
 which he ascribes to the Almighty
 His face turns black and he suppresses grief: (43:17)

What! One brought up among ornaments and in conflict
 not seen!) (43:18)

And they make the angels — those who are the servants
 of the Almighty — females:
 Did they witness their creation?
 Their witness will be recorded
 And they will be questioned. (43:19)

Say thou: Have you considered to what you call besides
 God?
 Show me what they have created of the earth.
 If they have a partnership in the heavens:
 Bring me a decree from before this or some remnant of
 knowledge if you be truthful. (46:4)

And who is further astray than those who — rather than
 to God — call to such as respond not to their call until
 the Day of Resurrection
 But are of their call unaware? (46:5)

And when mankind is gathered they will be enemies to
 them and deniers of their service. (46:6)

Oh that there had but helped them those whom they had
 taken for gods besides God as a means of approach!
 Nay: they forsook them.
 And that was their lie and what they had invented.
 (46:28)

If he have daughters when you have sons: (52:39)

Or if thou ask of them reward:
Then are they encumbered by liability. (52:40)

If they have the unseen:
Then are they writing. (52:41)

Or if they intend a plan:
Then are those who are indifferent to warning those
caught in a plan. (52:42)

Have you considered Al-Lāt and Al-'Uzzā (53:19)

And Manāt the third, the other? (53:20)

Have you the males and he the females? (53:21)

That then is an unjust division. (53:22)

They are only names you have named — you and your
fathers — for which God sent down no warrant.
They follow only assumption and what their souls desire
But there has come to them the guidance from their lord.
(53:23)

If man is to have what he desires. (53:24)

Then to God belong the latter and the former. (53:25)

And how many an angel is in the heavens!
Their intercession avails nothing save after that God
gives leave to whom he wills and is pleased. (53:26)

They who believe not in the hereafter name the angels
with the names of females (53:27)

But how could they have knowledge thereof?
They follow only assumption
And assumption suffices not anything against the truth.
(53:28)

8

THE FOLLY OF RELIGION

Since time immemorial, mankind has been subjugated by two institutions: religion and state. Religion derives its power from the fear of God, and state derives its power from the fear of men. The men who control and direct these institutions are schemers. They scheme to part us from God and our God-given reason.

God is the Merciful. He has sent down messengers with His guidance throughout the ages in order to guide men to the path of reason. Most of those messengers failed in their mission to make people see the futility of serving their false idols. People continued in their blind obedience to them and were destroyed by God as a consequence. The last messenger, Muhammad, was successful in getting men to cast the yokes of tyranny and oppression from their necks. The stranglehold of religion and state was weakened for a while.

The schemers, however, would not let this state of felicity last for long. They worked diligently and intelligently to extinguish the guidance sent down by God. As time went on this great book, the Qur'an, became a relic. People went back to serving their idols in the form of kings, egos, and religious scholars. This is the condition in which we find mankind today.

We are a rabid mob serving a multitude of idols. We have been led away from the service of God into idolatry. Chief among these idols are our egos, heads of states, celebrities, economists, scientists,

doctors, and religious scholars. This pantheon of idols has wasted no time in destroying the moral fabric of our society. They patronize and ridicule us. Every day we are subjected to their whims and fancies. We obey them and serve them without question. The result is before our very eyes. We are subjected to poverty, humiliation, and pain. Our families and communities have been torn asunder. We have destroyed our environment. Men work harder and harder for less and less. Our civilization is in a state of decay. There is a way out of this hell we find ourselves in. That way is to believe in God and the Last Day, and to do good works and turn to God in repentance.

Because God does not change the grace he bestows upon
a people until they change what is in their souls
And because God is hearing, knowing. (8:53)

Thinking men value reason above all. Our reason and intelligence are what differentiate us from beasts. It is a strange matter, then, that when it comes to religion, we suspend reason and accept unreasonable beliefs. I will give two examples of current major religions to illustrate my point.

Christianity

The foundation of the religion of Christianity³⁴ is the belief that God is One, eternal and transcendent but consists of three parts: Father, Son, and the Holy Spirit (i.e., the Holy Trinity). If God is One, then how can He consist of three parts? If God is transcendent then how can He beget a mortal in the form of a man? If God is such that there is nothing like him then it follows that he has no consort. How then can God have a son? If God, Jesus Christ, and the Holy Spirit are eternal then certainly the coming into being of Jesus Christ later negates this postulate. Therefore, we are forced to reject this entire idea as it does not stand up to the test of reason.

34 Certainly, exceptions exist.

Islam

The foundation of the religion of Islam³⁵ is the belief that God is One, eternal and transcendent. However, adherents of the religion of Islam follow idolatrous practices which are not reasonable. They circle the *Kaaba* in Mecca and revere this idol. Their daily prayers consist of standing, sitting, and prostrating in the direction of this idol. If God is transcendent, why would He command us to prostrate ourselves towards an object? Certainly, revering a stone idol stinks of paganism. What possible benefit is there in performing empty and meaningless rituals? These are valid questions that require further inquiry.

No Requirement to Follow a Religion

I define “religion” as a set of beliefs, dogmas, and rituals. Religions throughout the ages have always been about control and money. Certain structures are common to all religions. They require belief in something extraordinary. This may be one God (monotheism), many gods (polytheism), or no god at all (atheism). They all have a religious scholarly class whose job is to elucidate complicated laws and preside over rituals. These religious leaders are not to be questioned and we must accept their judgment as the final word. They claim to have access to specialized knowledge to which the masses are not privy. Each religion has standardized rituals unique to it, which all adherents must perform in order to please their respective god(s). A tithe or religious tax is usually imposed on all followers of a religion. This money is used in the maintenance of religious institutions, payment of the religious class, and for furthering propaganda. This is all quite clear to any thinking man.

However, what will come as a surprise to you is that God is not interested in religions or rituals. We are under no obligation to join a religion or to start a new religion. The flag you wear or the rituals you perform are of no interest to God. The One True God calls you to believe in Him and the Last Day, and to do good works.

35 Certainly, exceptions exist.

(Those who heed warning
 And those who hold to Judaism
 And the Nazarenes
 And the Sabaeans
 Whoso believes in God and the Last Day and works
 righteousness:
 They have their reward with their lord
 And they need not fear
 Nor will they regret.) (2:62)

And they say: None enters the garden save such as hold
 to Judaism or are Nazarenes.
 Those are their vain desires.
 Say thou: Bring your evidence if you be truthful. (2:111)

Verily, whoso submits his countenance to God and is a
 doer of good:
 For him is his reward with his lord.
 And they need not fear
 Nor will they regret. (2:112)

And the Rabbinic Jews say: The Nazarenes have nothing
 to stand upon
 And the Nazarenes say: The Rabbinic Jews have nothing
 to stand upon when they read the law.
 Thus say those who know not likewise.
 And God will judge between them on the Day of
 Resurrection concerning that wherein they differed.
 (2:113)

And the Rabbinic Jews will not be pleased with thee
 Nor will the Nazarenes
 Until thou follow their creed.
 Say thou: The guidance of God, that is guidance.
 And if thou follow their vain desires after the knowledge
 which has come to thee
 Thou wilt have from God neither ally nor helper. (2:120)

Splitting mankind into sects and religions has been the modus operandi of the ruling elite for centuries. People have a propensity to think themselves superior to others. They want to belong to a group. This is why we see rabid patriotism, nationalism, and religious fanaticism in people. People fight and die in wars regularly to support their own group. Is it not the height of folly to fight over such trivial nonsense? This is plain to any thinking man.

The modern manifestation of democracy also takes advantage of this tribal nature of man. We are constantly bombarded with propaganda against the right or the left. Conservatives and liberals lambast each other. Priests, religious scholars, and presidents issue edicts against each other. Modern tools of propaganda such as television, film, and social media have given the ruling elite tools of unimaginable power to further their agenda. These are a very effective means of mass control of mankind. Never in history have such tools been used by tyrants to subjugate and control a population. The Qur'an warns mankind about splitting into sects.

Those who divide their doctrine and are sects:
 Thou art not of them in anything.
 Their affair is but with God.
 Then will he inform them of what they did. (6:159)

Manipulating people to blame other groups for their plight is how the ruling elite stay in power. People are distracted from taking action against the ruling elite who continue to subjugate them. The means of achieving this has been refined throughout the ages. Older tyrants were blunt in their methods of mass control. Modern tyrants use subtler means of control. The modern version of tyranny is democracy, in which people are deceived into thinking they have a choice. They have no choice. The faces of our leaders change throughout the election cycle but the agenda of oppression and tyranny continues. A tyrant called Fir'awn³⁶ is accused in the Qur'an of engaging in the practice of splitting people into sects.

36 Popularly known as Pharaoh.

We recite to thee from the report of Mūsā and Fir‘awn
aright for people who believe. (28:3)

Fir‘awn exalted himself in the earth and made its people
sects.

A number among them he oppressed, slaying their sons
and sparing their women.

He was of the workers of corruption. (28:4)

Naturally, the exposure of these tactics by the Qur’an was upsetting to the ruling elite and they did their best to obfuscate the truths in this book. They were successful in diverting men from the truths expounded in the Qur’an but were unable to extinguish the light of God.

They wish to extinguish the light of God with their
mouths

But God will perfect his light though those who spurn
guidance while claiming virtue be averse. (61:8)

God’s Straight Path

The Qur’an has simple and clear rules that we are to adhere to. These rules are reasonable and their application leads to inner fulfillment and a just society. In contrast, empty rituals inherent in all religions provide no value to mankind. The ruling elite implemented these rituals to keep people busy worshipping God in churches and mosques. Naturally, if men were to follow God’s call they would stand up against oppression and injustice. This would be a threat to the oppressors of men.

All of God’s messengers were sent to warn their respective communities. They exhorted their people to shun idols and believe in one God. They exhorted them to stop committing sin and repent. If they did not, the messengers warned of an impending destruction from God. This has been the modus operandi of all messengers sent by God. As the Qur’an states:

So remind thou. If the reminder benefit (87:9)

He will take heed who fears. (87:10)

But the most miserable will avoid it (87:11)

Who will burn in the great fire (87:12)

Then will he neither die nor live therein. (87:13)

He is successful who purifies himself (87:14)

And remembers the name of his lord

And performs the duty. (87:15)

The truth is: you prefer the life of this world (87:16)

When the hereafter is better and more lasting. (87:17)

This is in the former writings (87:18)

The writings of Ibrāhīm and Mūsā. (87:19)

The straight path of God is simple. All men are exhorted to follow this straight path if they want to attain salvation. This path is outlined both in the Qur'an and the Bible.

The Straight Path in the Qur'an

Say thou: Come, I will recite to you what your lord has made unlawful for you:

That you ascribe a partnership with him to anything
(While towards parents good conduct)

And kill not your children out of poverty

(We will provide for you and for them)

And approach not sexual immoralities

(Whether open or concealed)

And kill not the soul which God has made unlawful
 Save aright.
 That he enjoined upon you
 That you might use reason. (6:151)

And approach not the property of the fatherless
 (Save with what is better)
 Until he reach his maturity.
 And fulfil the measure and the balance with equity
 (We task not any soul save to its capacity)
 And when you speak be just
 (Though he be a relative)
 And the pledge of God fulfil.
 That he commanded you
 That you might take heed. (6:152)

And this is my straight path
 So follow it.
 And follow not other ways
 For then will you be parted from his way.
 That he commanded you
 That you might be in prudent fear. (6:153)

The Straight Path in the Bible

Exodus 20 KJV³⁷

- 1 And God spake all these words, saying,
- 2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
- 3 Thou shalt have no other gods before me.
- 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or

³⁷ King James Version.

that is in the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the Lord thy God:

In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Complicated Rules

Another tactic employed by all religions is to impose complicated rules and regulations. This allows for the proliferation of religious scholars whose sole job is to issue edicts and clarifications on the implementation of God's complicated rules. The Qur'an challenges these complicated rules with a rhetorical discussion.

And they make for God
 Of what he sows of tilth and cattle a portion:
 They say: This is for God
 (According to their claim)
 And this is for our partners.
 And what is for their partners:
 It does not reach God
 And what is for God:
 It reaches their partners.
 Evil is what they judge. (6:136)

Eight pairs: of sheep two and of goats two —
 Say thou: Has he forbidden the two males or the two
 females?
 If what the wombs of the two females contain:
 Inform me with knowledge if you be truthful. (6:143)

And of camels two and of oxen two —
 Say thou: Has he forbidden the two males or the two
 females?
 If what the wombs of the two females contain:
 Or if you were witnesses when God enjoined this upon
 you:
 Then who is more unjust than he who invents a lie
 about God that he might lead people astray without
 knowledge?
 God guides not the wrongdoing people. (6:144)

Warning to the Religious Class

Every religion has a religious class who claim to be mouthpieces for God. They dress up in ridiculous clothes and finery. They alter their appearance to appear as holy men. The masses are deceived by this outward show of pomp and holiness.

Why do they do this? Why does a king wear a crown? Why does a judge wear a ceremonial gown? Why does a priest wear a holy robe? We must look at the motives. Men are impressed by appearances and outward show. For millennia, intelligent men have known that the ignorant crowd is not swayed by reason and logic; far more potent is a display of power and appearance.

Our rulers understand well the fears and desires of their subjects. It would be a fair statement to say they know us better than we know ourselves. People long to be told what to do by someone in authority. People are afraid of exercising the awesome responsibility of using their God-given intelligence. They want someone to blame for their condition in life. Men in power play upon these base emotions of fear and wonder to control the crowd.

O you who heed warning:
 Many among the rabbis and the religious scholars
 consume the wealth of men in vanity
 And forsake the path of God.
 And those who amass gold and silver and spend it not
 for the cause of God:

Give thou them tidings of a painful punishment. (9:34)

Religious leaders use confusing jargon³⁸ when presiding over rituals. A priest uses bits of Latin during holy service. An *imam* uses Arabic catchphrases in his sermon to an English audience. Why do they not speak plainly? It is because they are impressing upon the listeners that they have special knowledge and understand the word of God. They seek mischievously to impress upon men that God speaks in riddles and His commands can only be deciphered by these *learned* men. This is not exclusive to the domain of religion. Economists use complicated jargon when explaining their system of exploitation and usury. Every discipline has charlatans whose job is to deceive men so they do not question the system. The masses are simply in awe of them and submit to their decorated speech unquestioningly.

And thus we appoint for every prophet an enemy
Shayṭāns of men and *jinn*
 Instructing one another in the decoration of speech by
 deception
 (And had thy lord willed they would not do it
 So leave thou them and what they fabricate) (6:112)

And that the hearts of those who believe not in the
 hereafter might incline thereto and be pleased
 therewith
 And that they might gain what they will gain. (6:113)

Is it other than God I should seek as judge?
 And he it is who sent down to you the law set out and
 detailed.
 And those whom we gave the law know that it is sent
 down from thy lord aright
 So be thou not of those who doubt. (6:114)

Most of what these religious scholars speak is falsehood. A thinking man would do well to avoid them entirely. Telling the truth to the

38 I am referring to incantations in holy languages.

masses is of no benefit to them. If men were told that God has sent down a plain and clear book ordaining His simple laws, which can be grasped by anyone, then there would be no need for these charlatans. These religious scholars need people to believe that God's scripture is inscrutable and difficult to comprehend. Religious scholars are professional deceivers.

Many among the doctors of the law long to turn you back
 as atheists after your faith
 Out of envy from their souls
 After the truth has become clear to them.
 But forgive and forbear until God brings his command.
 God is powerful over all things. (2:109)

A number of the doctors of the law would love to lead
 you astray.
 And they lead astray only themselves
 And they perceive not. (3:69)

O doctors of the law: why deny you the proofs of God
 which you yourselves witness? (3:70)

O doctors of the law: why clothe you the truth in vanity
 and conceal the truth?
 And you know. (3:71)

And among them some distort the law with their tongues
 that you might think it from the law
 When it is not from the law.
 And they say: It is from God.
 But it is not from God.
 And they ascribe to God a lie.
 And they know. (3:78)

Abraham's Journey to Find God

The three Abrahamic religions — Judaism, Christianity, and Islam —

claim Abraham as their patriarch. His journey to God is detailed in many instances in the Qur'an. He was a man of insight who did not hesitate to go against the religion he was born into. He questioned the cult of polytheism in his day. It would serve us well to learn from his example. The majority is wrong because they do not use reason but instead follow their traditions, passions, and assumptions.

And if thou obey most of those on the earth they will
 lead thee far from the path of God.
 They follow only assumption.
 And they tell only lies. (6:116)

There is no mention of Abraham starting a religion or cult in the Qur'an. He was a staunch monotheist. He started with the basic premise of questioning the cult he was born into and then exercising his reason to arrive at the conclusion that there is One God who created everything.

Ibrāhīm was neither one who holds to Judaism nor a
 Nazarene
 But was inclined to truth
 As one submitted
 And he was not of the idolaters. (3:67)

We are told that the path to salvation lies in following rituals, dogmas and practices of the religion we are born into. Although conversions happen, usually a person lives and dies in a specific religion. Some turn agnostic and others atheists. Some become fundamentalists and some remain lukewarm. It is truly a few who question the basic premise of the religion of their ancestors.

And when it is said to them: Follow what God has sent
 down
 They say: Nay: we follow that wherein we found our
 fathers.
 Even though their fathers did not reason and were not
 rightly guided? (2:170)

And when it is said to them: Come to what God has revealed and to the messenger

They say: Sufficient for us is that upon which we found our fathers.

Even though their fathers knew not anything and were not rightly guided? (5:104)

They found their fathers astray (37:69)

And they hastened, following hard upon them. (37:70)

It is incumbent upon us as thinking men to question the basic beliefs we are born into. We all have a world-view that is influenced by our environment and our prejudices. What is needed is the attitude to not accept anything unless it has passed through the forge of reason. Truth will survive and falsehood will perish. Abraham's search for the truth was guided by reason alone. He did not accept the beliefs of his forefathers, but questioned them. When reasonable answers were not forthcoming he rejected their false beliefs.

And when Ibrāhīm said to his father Āzar: Hast thou taken things fashioned as gods?

I see thee and thy people in obvious error. (6:74)

And thus we showed Ibrāhīm the kingdom of the heavens and the earth

And that he might be of those who are certain. (6:75)

Then when the night covered him he saw a star.

He said: This is my lord.

Then when it passed he said: I love not those that pass. (6:76)

Then when he saw the moon emerge he said: This is my lord.

Then when it passed he said: If my lord guide me not I will be of the people who stray. (6:77)

Then when he saw the sun emerge he said: This is my
lord, this is greater!

Then when it passed he said: O my people: I am innocent
of that to which you ascribe a partnership. (6:78)

I set my face towards him who made the heavens and
the earth

Inclining to truth

And I am not of the idolaters. (7:79)

Abraham used his reason and realized that everything created, whether by man or by God, is transitory and ephemeral. He realized that the One True God is the one who made the heavens and the earth. The Qur'an also details how he became a monotheist.

When his lord said to him: Submit thou

He said: I submit to the Lord of All Mankind. (2:131)

The religion of Islam requires that a convert recite a declaration of faith — the *shahadah* — which is not found in the Qur'an. Similarly, baptism is required for induction into the Christian religion. Abraham simply said, "I submit to the Lord of All Mankind." As you can see, induction into a specific religion in any shape or form is not required to submit to God.

Submission to God Alone

Men have been fooled into thinking that in order for them to reach a happy state in this life and the next, they must follow a religion. The Islamic religion claims that by saying the *shahadah*³⁹ a person becomes a *Muslim*. He then has to perform certain rituals and follow regulations dictated by the religion of Islam in order to enter paradise. This is similar to what the Jews and Christians claim. Everyone is told that their specific group is the *chosen one*. Each group condemns others to hell. So who is right? That is the question that all thinking men have asked across centuries. Is God concerned

39 Declaration of faith in the religion of Islam.

with superficialities — and make no mistake, empty rituals are just that — or is He concerned with true belief and action? Did God create us to sing hymns in churches and loudly proclaim “God is greater”⁴⁰ in a mosque, or to help our fellow man? The Qur’an sets out the criteria for salvation: Belief in God and the Last Day, and good works. The Qur’an condemns religions plainly.

O you messengers: Eat of the good things
And work righteousness.
I know what you do. (23:51)

And this your community is one community.
And I am your lord.
And be in prudent fear of me. (23:52)

But they divided their command among them into
written records
Each party exulting at what it has (23:53)

God is accusing men of dividing their community into religions and sects. This is the plain truth, but men are seldom interested in the truth. For those who insist that their path is the only right path to salvation, the Qur’an answers them:

And they say: None enters the garden save such as hold
to Judaism or are Nazarenes.
Those are their vain desires.
Say thou: Bring your evidence if you be truthful. (2:111)

Verily, whoso submits his countenance to God and is a
doer of good:
For him is his reward with his lord.
And they need not fear
Nor will they regret. (2:112)

Men in power do not take kindly to messengers bringing the truth

⁴⁰ Arabic: *Allah-u-Akbar*. This statement is not found in the Qur’an.

and destroying their corrupt religions. It is high time that we see religions for what they are: a means to divide, conquer, and pillage mankind.

9

THE RELIGION OF ISLAM

Before I proceed with my analysis of the Islamic religion I implore you to not take offense if you are an adherent of this religion. My aim is not to antagonize or ridicule your beliefs. It is simply to lay out reasonable arguments which you might not have considered. Wisdom does not lie in accepting or rejecting any idea without reasoning. We must always question everything that we encounter. God has given us reason to differentiate between truth and falsehood. We are not to follow our forefathers blindly.

Then is their return to Hell. (37:68)

They found their fathers astray (37:69)

And they hastened, following hard upon them. (37:70)

The first mistake made by men when presented with an idea contrary to theirs is their assumption that they are right. They approach it with the aim to dispute and ridicule. Only those possessed of insight know that they know nothing. The Qur'an addresses these men of insight. Let us be humble and not judge until we have deliberated over the matter carefully. Only then will the truth be made manifest to us. I know that what I have written will win me few — if

any — friends and many enemies. Nevertheless, it is my sacred duty to tell the truth, however bitter it may be. So help me God.

Primer on the Arabic Language

It is not necessary for you to have any knowledge of Arabic to appreciate my analysis on the following pages. However, a short note on the mechanics of Arabic is necessary. This will allow you to catch a glimpse of the compactness inherent in Arabic and how it works to safeguard meanings of words.

Words in Arabic are based on roots. A root is a set of three letters appearing in the same order. This root forms a core idea. For example, the word *islam* is based on the root *s-l-m*. The core idea of *s-l-m* is safety, security and peace. From this, we can derive the word *muslim* (mu-*s-l-m*) which means *one was has surrendered, one who submits*. The word *al-islam* (al-i-*s-l-m*) means *self-surrender, submission*. The word *salaam* (*s-a-l-aa-m*) means *peace* and is used commonly as a greeting by Arabs. The word *muslimoon* (mu-*s-l-m-oon*) is a plural of *muslim*.

We can decipher the core idea of most roots in the Qur'an, and subsequently the words themselves, using two complementary methods. The first method is to research *all* Qur'anic verses which contain words based on the root we are investigating. By comparing all these words — and their surrounding context — we can arrive at a core idea of the root. The second method is to use lexicons⁴¹ to understand the core idea behind a root. Once a core idea is established, we can understand the meaning of a word, based on the root and surrounding context, as used in the Qur'an. Using these two methods, it is possible to rediscover the meanings of words which have been twisted in the Qur'an. Once a meaning is established, we rigidly hold to that value throughout the Qur'an. This is referred to as a pan-textual hermeneutical method and is used by Sam Gerrans in his translation of the Qur'an. I have used the first method in my analysis of key words in the Qur'an to clarify their meanings.

Adherents of the Islamic Religion claim that God requires us

⁴¹ Care must be taken since corruption of the true meanings of words has accreted over time.

to convert to a religion called *Islam*. According to the Qur'an, *islam* means *submission to God*. It is not the name of any specific religion. All messengers and prophets of God were *muslims* because they submitted to God alone. Nowhere in the Qur'an does God require a *muslim* to enter a religion, grow a beard, wear an Arab costume, start using Arabic catchphrases, or go to a mosque to pray. These are false inventions. To justify these invented practices, the Islamic religion turns to secondary sources. Their argument is that since the rituals and details of their Islamic religion are not in the Qur'an, *hadith*, and *sunnah*⁴² are needed to explain the Qur'an. This is a dishonest approach.

The Qur'an is Clear, Complete, and Fully Detailed

The Qur'an claims *ad nauseam* that it is clear, complete, and fully detailed. We are to take this claim seriously and take the Qur'an as our *only* source of guidance. I present to you verses from the Qur'an attesting to this fact:

A moon of *ramaḍān*⁴³ was that in which the Qur'an was
sent down
As guidance for mankind
And as clear evidence of the guidance and the Division
[which has now reached you]
So whoso among you witnesses the moon
Let him fast in it.
And whoso of you is sick or on a journey:
A number of other days.
God desires for you ease and desires not for you hardship
But that you complete the number
And that you magnify God for guiding you [he requires
you to fast]
And that you might be grateful. (2:185)

And if you slip after clear evidence has come to you

42 Alleged practices of Muhammad passed down over generations.

43 Claimed by the religion of Islam to be a special holy month.

Then know that God is mighty, wise. (2:209)

O mankind: now has evidence come to you from your
lord

And we have sent down to you a clear light. (4:174)

O doctors of the law:

Our messenger has come to you announcing to you much
of what you hid of the law

And pardoning much.

There has come to you light from God and a clear decree.
(5:15)

And thus we expound the proofs

Both that they might say: Thou hast studied

And that we might make it plain for people who know.

(6:105)

Is it other than God I should seek as judge?

And he it is who sent down to you the law set out and
detailed.

And those whom we gave the law know that it is sent
down from thy lord aright

So be thou not of those who doubt. (6:114)

And perfected are the words of thy lord in truth and
justice.

There is none to change his words.

And he is the Hearing, the Knowing. (6:115)

And we have brought them a decree

Which we have set out and detailed according to
knowledge

As guidance and mercy for people who believe. (7:52)

And when our clear proofs are recited to them those
who look not to the meeting with us say:

Bring thou a recitation other than this
 Or change thou it.
 Say thou: It is not for me to change it of my own accord.
 I follow only what I am instructed.
 I fear if I should disobey my lord the punishment of a
 tremendous day. (10:15)

We sent it down
 As an Arabic recitation
 That you might use reason. (12:2)

There is in their narrative a lesson for those possessed
 of insight.
 It is not an invented narration
 But a confirmation of what is within its scope
 And an exposition of each thing
 And guidance and mercy for people who believe.
 (12:111)

This is a clear communication to mankind.
 And that they be warned thereby
 And that they might know that he is but One God
 And that those possessed of insight might take heed [we
 require that thou bear witness to it] (14:52)

And the day we raise in every community a witness
 against them from themselves
 And we bring thee as a witness against these [they will
 be culpable for what they knew]
 And we sent down the law upon thee as a clarification
 of all things
 And guidance and mercy
 And glad tidings for the submitted. (16:89)

And we made the night and the day two proofs:
 We erase the proof of the night
 And we make the proof of the sight-giving day

That you might seek favour of your lord
 And that you might know the number of the years and
 the reckoning.
 And everything have we set out and detailed with a clear
 explanation. (17:12)

And we have expounded in this Qur'an that they take
 heed
 But it increase them only in aversion. (17:41)

And we have expounded for men in this Qur'an every
 sort of example
 But most men refuse save denial. (17:89)

And we have expounded for men in this Qur'an every
 sort of example
 But man is, more than anything, contentious. (18:54)

A *sūrah* we sent down and made obligatory and wherein
 we sent down clear proofs
 That you might take heed: (24:1)

And it is a successive revelation of the Lord of All
 Mankind (26:192)

Brought down by the Faithful Spirit (26:193)

Upon thy heart
 That thou be among the warners (26:194)

In clear Arabic speech. (26:195)

And had all that is in the earth of trees but been pens
 And the sea with seven more seas to aid it
 The words of God would not run dry.
 God is mighty, wise. (31:27)

And when our clear proofs are recited to them they say:
This is only a man who would divert you from what your
fathers served.

And they say: This is only an invented lie.

And those who are indifferent to warning say of the
truth when it reaches them:

This is only obvious sorcery. (34:43)

And we have not taught him poetry

And it does not behove him.

It is only a remembrance and a clear recitation. (36:69)

A decree the proofs whereof are set out and detailed

An Arabic recitation for people who know (41:3)

By the clear law! (43:2)

He it is who sends down clear proofs to his servant that

he might bring you forth from darkness into light.

And God is to you kind, merciful. (57:9)

A religion is a man-made construct like any other social institution. It is true that institutions are useful for furthering the potential of men. However, more often than not, institutions are used in furthering the interests of a few powerful men. This is what the religion of Islam is. I will concentrate on deconstructing this religion to show you why its claims are completely fabricated and contrary to the commandments in the Qur'an. Adherents of the religion of Islam have strayed far away from the book they claim as the divine source of their religion.

Sunni vs. Shia Religion

The religion of Islam has two major sects: *Sunni* and *Shia*. Christianity and Judaism have numerous sects. If the religion of Islam claims to be the last perfect religion of God, why then has it split up into sects like every other religion before it? If its adherents follow the same book and prophet then why do their differences warrant a complete

schism? There is animosity and hatred between *Sunnis* and *Shias*. The Qur'an gives us the answer. Splitting up of men into sects is nothing new. Men split up into sects due to sectarian zealotry and jealousy.

Mankind was one community
 Then God raised up prophets as bearers of glad tidings
 and warners
 And sent down with them the law aright that it might
 judge between men concerning that wherein they
 differed.
 And there differed therein only those who were given it
 after clear evidence had come to them
 Through sectarian zealotry between them.
 But God guided those who heeded warning to that of the
 truth wherein they differed by his leave.
 And God guides whom he wills to a straight path. (2:213)

And they became divided only after knowledge came to
 them, through sectarian zealotry between them.
 And had it not been for a word that had gone forth from
 thy lord to a named term
 It would have been concluded between them.
 And those who were made to inherit the law after them
 are in sceptical doubt concerning it. (42:14)

It is clear from the Qur'an that it does not support the splitting up of mankind into sects. Men differ in all sorts of trivial matters and it comes as no surprise that they would differ in such a great matter — interpreting God's holy words. However, to let our difference of opinion result in a schism within our community is unacceptable to God. We are all to hold fast to the book of God and not be divided therein. Fortunately, God has preserved His message to guide those who heed warning to the truth.

And those who hold fast the law
 And uphold the duty:
 We waste not the wages of those who do right. (7:170)

The Five Pillars of Islam

There are five fundamental articles of faith according to the religion of Islam. An adherent of this religion must implement these pillars in his daily life to be considered a practicing *Muslim*.

1. *Shahadah*
2. *Salaat*
3. *Sawm*
4. *Zakat*
5. *Hajj*

Let us look in the Qur'an to understand what these pillars are and how to implement them. The first problem is that there is no mention in the Qur'an of any pillars relating to faith. This is because the Qur'an is concerned with guiding men to a monotheistic way of life and not with the creation of a religion. The Qur'an is concerned with personal initiative and responsibility. Everyone is called to believe in One God and the Last Day, and to do good deeds. I will now go over these five pillars in detail.

Shahadah

The *shahadah* is a declaration of faith and is the de facto requirement for entrance into the religion of Islam. It translates to *there is no God but God and Muhammad is the messenger of God*. However, this complete statement⁴⁴ is not found in the Qur'an. It comes as no surprise that the *shahadah* is not in the Qur'an as the adherents of the religion of Islam do not follow the Qur'an. If you wish to challenge me on this statement, please ponder the following fact carefully: we have already established that the Qur'an is clear, complete, and fully detailed. How then is it possible that the Qur'an does not mention this fundamental requirement in full? It is not possible. Therefore we must reasonably conclude that the *shahadah* is not a requirement to submit to God.

I must impress upon the reader that the Islamic religion and *islam* — a state of submission to God — are two entirely different concepts. The former is membership in an exclusive group complete

⁴⁴ This *complete* formula and the requirement to testify to it.

with specific rituals, dogma, and regulations. The latter is a personal choice to believe in God and serve Him alone. The religion of Islam has done a spectacular job of building a house of cards on core Qur'anic concepts. This house of cards comes crashing down when these concepts are deliberated carefully using the Qur'an alone.

God bears witness that there is no God save he
 As do the angels and those possessed of knowledge
 Upholding equity:
 There is no God save he
 The Mighty, the Wise. (3:18)

Let us ponder the above verse. God himself testifies that there is no God but Him. Those *possessed of knowledge* testify to this as well. This then is the true *shahadah* to which all believers must testify if they are to testify to anything. The Qur'an never commands that a specific declaration be made in public or a specific formula be recited if one chooses to submit to God. Abraham's submission to God is recorded in the Qur'an:

And who is averse to the creed of Ibrāhīm save he who
 deceives himself?
 And we chose him in this world
 And in the hereafter he is among the righteous. (2:130)

When his lord said to him: Submit thou
 He said: I submit to the Lord of All Mankind. (2:131)

The sorcerers during Mūsā's time submitted to God and their submission to God is recorded in the Qur'an:

And the sorcerers fell in submission. (7:120)

They said: We believe in the Lord of All Mankind (7:121)

The lord of Mūsā and Hārūn.⁴⁵ (7:122)

45 Aaron.

The Queen of Sheba's submission to God is also recorded in the Qur'an:

(It was said to her: Enter thou the palace.
 And when she saw it she thought it a body of water and
 uncovered her legs.
 He said: it is a palace paved with glass.)
 She said: My lord: I have wronged my soul
 And I submit with Sulaymān⁴⁶ to God
 The Lord of All Mankind. (27:44)

The claim that a specific formula needs to be recited for a person to be *saved* or to enter into a religion is patently false. Adherents of the Islamic religion claim that a person must testify to a specific statement — not found in the Qur'an — in order to enter the religion of Islam. If a person does not testify to the *shahadah* then they are not considered *Muslims*. Such a remarkable stance is unsubstantiated by the Qur'an. Indeed, it is a false invention among many such inventions that are part and parcel of the religion of Islam today.

God requires our submission to be evidenced in action. Those in possession of the law, which includes current-day adherents of the Islamic religion, differ regarding the commandments in God's scripture due to envy and jealousy. The *shahadah* of the Islamic religion treats Muhammad as a special messenger. You would be hard-pressed to find an adherent of the religion of Islam saying the *shahadah* is *there is no God but God and Jesus is the messenger of God*. Yet, if they really followed the Qur'an they would have no qualms about testifying to this fact. We are specifically told that the believers do not make a distinction between *any* of God's messengers. We must hear and obey these imperatives completely and sincerely if we claim to follow the Qur'an.

The messenger believes in what is sent down to him
 from his lord as do the believers.
 Each believes in God and his angels and his laws and his
 messengers:

⁴⁶ Solomon.

We make no distinction between any of his messengers.
 And they say: We hear and we obey.
 Thy forgiveness our lord [is what we seek]
 And to thee is the journey's end. (2:285)

Perhaps the biggest problem with the *shahadah* in the Islamic religion is that of attaching the name of a man alongside the name of God the Almighty. This is something which all monotheists must be careful of. Sanctifying and revering a man is the first step towards deifying him. In this regard, the *shahadah* is antithetical to strict Qur'anic imperatives to not set up any partners with God. Of course, adherents of the religion of Islam will never agree to let go of their invented *shahadah*, as the Qur'an states:

And when God alone is remembered the hearts of those
 who believe not in the hereafter recoil.
 And when those besides him are remembered then they
 rejoice. (39:45)

This discussion on such a fundamental requirement of the religion of Islam is sufficient to prove its tenuous connection with the Qur'an. However, I will go over the rest of the pillars of the Islamic religion to prove to the reader how flimsy the connection of this false religion with the Qur'an really is.

Salaat

The Islamic religion dictates that *Muslims* are required to perform a ritual prayer five times a day. In broad strokes, this prayer, called *salaat*, is performed facing the direction of a stone idol⁴⁷ in Mecca, Saudi Arabia. The performer must stand, bow, prostrate himself, and sit in a specific manner. During the prayer, short chapters from the Qur'an are recited, regardless of whether the performer understands them or not. The prayer is completed by greeting two angels sitting on the shoulders of the performer.

Salaat is not a ritual prayer according to the Qur'an. If, for a

47 Kaaba.

moment, we assume that it is a ritual prayer then we arrive at another impasse. The five *salaats* (*fajr*, *zuhr*, *asr*, *maghrib*, and *isha*) of the Islamic religion are not mentioned in the Qur'an. Only three⁴⁸ *salaats* are mentioned by name (*fajr*, *wustaa*, and *isha*). This is an incontestable fact. However, the troubles for inventors do not end there. The command to perform *salaat* is found in many places in the Qur'an yet the details of this important ritual are conspicuously absent therein. The tactics of those who try to force this ritual into the Qur'an by corrupting the meanings of *sujud* and *rukuh* will be exposed in Chapters 13 and 14, respectively. Even if *sujud* and *rukuh* are assumed to be body movements performed during *salaat*, the fact remains that the complete prayer ritual as practiced today by adherents of the Islamic religion is not found in the Qur'an.

The word *salaat* means *obligation* and nothing more. Adherents of the religion of Islam approach the Qur'an with a preconceived notion of *salaat* as a *ritual prayer*. When they do not find the mechanics of this ritual in the Qur'an they revert to secondary sources such as *hadith* and *sunnah*. This is not an honest approach. We have already established that the Qur'an is clear, complete, and fully detailed. We are to take this claim seriously and investigate the usage of the word *salaat* within the Qur'an. Any other approach is not acceptable. I will focus on *salaat* extensively in Chapter 11.

Sawm

Sawm which means *fasting*, is another requirement of the religion of Islam. The Islamic religion dictates that its followers are to abstain from eating, drinking, and sexual intercourse from dawn to sunset while fasting in a special month called *ramadan*.

A religion lives and dies on standardized requirements. This divorces an individual from personal initiative and binds him to the blind following of a system. Men then try to do the bare minimum of these requirements and hope they will be saved on the Day of Judgment. Unfortunately, the Qur'an does not follow our vain desires, hopes, and dreams. The Qur'an provides fundamental commandments and it is left up to the individual to operate within these guidelines.

48 Or two, depending on how you classify *wustaa*.

It is true that fasting is recommended, but it is up to the individual to fast according to his level of devotion.

A moon of *ramaḍān*⁴⁹ was that in which the Qur'an was sent down
 As guidance for mankind
 And as clear evidence of the guidance and the Division
 [which has now reached you]
 So whoso among you witnesses the moon
 Let him fast in it.
 And whoso of you is sick or on a journey:
 A number of other days.
 God desires for you ease and desires not for you hardship
 But that you complete the number
 And that you magnify God for guiding you [he requires you to fast]
 And that you might be grateful. (2:185)

Ramadan is taken to be a special holy month in which to fast. The problem is that the verse states that the Qur'an was sent down in the month of *ramadan*. It does not say to fast in the month of *ramadan* but to fast when we witness the moon, i.e. every month.

Let's assume for a moment that we are to fast in a special month called *ramadan*. The problem then arises that is impossible for us to establish the occurrence of this month. This is because the calendar of the religion of Islam is a lunar calendar, the months of which rotate over the years. We know that the word *ramadan* means *hot and scorching heat*.⁵⁰ This could mean any of the months of June, July, or August. If this month was special and we were required to fast in it *specifically* then the Qur'an would have given us a way to know when this month was.

The number of days one needs to fast in any month is also left to the individual. We are to fast a number of days and if we are sick or on a journey we can fast some other days.⁵¹ I am thankful to brother

49 Claimed by the religion of Islam to be a special holy month.

50 Based on lexicons, which are susceptible to corruption.

51 See verse 2:184

Gerrans for this insight.

Zakat

This is another key word which has been corrupted by the inventors of religion. The word *zakat* was twisted to mean *an annual obligatory religious tax*. The amount is fixed at 2.5% of one's savings. This percentage is nowhere in the Qur'an. The Qur'an uses the word *sadaqah* to mean *charity*. God has given us the leeway to decide the amount of *sadaqah* we should give. Similarly, he has left it to us to decide who to give charity to. Forcing individuals to pay this amount, as is done in certain Islamic countries, is anathema to Qura'nic principles of self-determination and liberty.

Zakat means *purification*, and I will show how the Qur'an uses this word in Chapter 12. Certainly, giving wealth to poor in the form of charity is an act that leads towards self-purification. However, to claim that *zakat* means *an annual obligatory religious tax* is unsupported by the Qur'an.

Hajj

The last pillar of the religion of Islam is called *hajj*. This is an annual pilgrimage to Mecca, Saudi Arabia. It involves walking seven times counterclockwise around a stone idol called the Kaaba; this ritual is called the *tawaf*. Pilgrims compete to get near the Kaaba and kiss a special stone encased in its corner. The pilgrim then walks — or runs — between two hills (*al-şafā* and *al-marwa*) seven times. Pilgrims also throw seven stones at three pillars on separate occasions. The *hajj* culminates in the slaughter of an animal and the shaving or trimming of hair. Water (*Zam-Zam*) from a well nearby is considered holy.

It is plain to thinking men that this is idol worship. The Islamic religion attacks the Hindu religion for revering idols but is blind to the fact that it is doing the same thing. These practices are not mentioned in the Qur'an. It is true that the Qur'an mentions *hajj*, but its core meaning is *debate*. The point of *hajj* was pilgrimage to the house, debating with people and feeding the poor.

The first house set up for mankind was that at Bakka⁵²
 Blessed
 And a guidance for all mankind. (3:96)

In it were clear proofs of the station of Ibrāhīm and
 whoso entered it was safe.
 And God's claim upon mankind was the pilgrimage to
 the house
 Whoso could find a way to it.
 And whoso denied:
 God was free from need of all mankind. (3:97)

The above two verses are sufficient to prove that whatever is going on in Mecca has nothing to do with *hajj*. The first point is that the first house of pilgrimage was set up in Bakka and not Mecca. Some apologists of the religion of Islam claim that Mecca was earlier called Bakka, but their argument quickly falls apart when the Qu'ran uses the word Mecca — as a common noun — in another verse:

And he it is who withheld their hands from you
 And your hands from them
 In a belly of destruction⁵³
 After he made you victorious over them.
 And God is beholder of what you do. (48:24)

I am also including Yusuf Ali's⁵⁴ translation for the reader:

And it is He Who has restrained their hands from you
 and your hands from them in the midst of Makka,*
 after that He gave you the victory over them. And Allah
 sees well all that ye do. (48:24)

52 Arabic: *bi-bakka-ta*.

53 Arabic: *makka-ta*.

54 I have chosen to represent the viewpoint of scholars of the religion of Islam by quoting Yusuf Ali's translation. You may pick your own favorite translator to verify the validity of my claim. All translators, except Sam Gerrans, twist the meanings of words in the Qur'an to bring it into alignment with the *hadith* literature.

Whether we translate Mecca as “destruction” or render it as a proper noun as Yusuf Ali has done, the fact remains that this word is used in 48:24 and not in 3:96.

The second point is that men could physically enter the house and were safe. No one is allowed to enter the *Kaaba* today. It cannot possibly fit the millions of idol worshippers who arrive during *hajj*. Whatever the *hajj* was, it did not entail revering a stone idol, as the Qur’an specifically commands believers to shun idols.

And we have raised up in every community a messenger:
Serve God and shun idols.

And among them was he whom God guided
And among them was he upon whom misguidance
became binding.

So travel in the land

And see how was the final outcome for the repudiators.

(16:36)

And those who shun idols lest they serve them, and turn
to God

For them are glad tidings.

So give thou glad tidings to my servants (39:17)

I have collected verses relating to *hajj* in the Qur’an. There is no mention of circling any stone cube seven times or throwing seven stones at three pillars. These are all false inventions.

Al *ṣafā* and al *marwa* are among the tokens of God.

So whoso made pilgrimage* to the house or visited:

He did no wrong to move about between them. (2:158)

A case could be made that *al ṣafā* and *al-marwa* are the same hills traversed today by the idol worshippers in Mecca. There are several problems with this assumption. The first problem is that there is no guarantee that *al ṣafā* and *al marwa* in the Qur’an indicate two hills in Mecca. As is evident from the discussion about Bakka earlier, we need to be cautious whenever a specific group links the names of

places in the Qur'an to places that are in the group's domain absent any Qur'anic evidence — I am sure thinking men can work out the reason behind a group's motivation for doing so.

The second problem is that the statement, "He did no wrong to move about between them," is precisely the opposite of what is being done in Mecca. The pilgrim is being reassured that there is no wrong to move about between *al-şafā* and *al-marwa*, since a believer would be afraid that moving about between them (whatever they were) could be considered as veneration or idol worship.

They ask thee about the new moons.

Say thou: They are the measurements of time for the people and the pilgrimage.*

And it is not virtue that you approach houses by the backs thereof

(But virtue is [...])

Whoso is in prudent fear.)

But approach houses by the gates thereof.

And be in prudent fear of God

That you might be successful. (2:189)

And complete the pilgrimage* and the attendance for God.

But if you be prevented

Then what is easy of the requirement.

And shave not your heads until what should take place occurs.

And whoso among you is sick or has a hindrance of the head:

The redemption is a fast or charity or penance.

And when you are secure

Then whoso prefers the attendance to the pilgrimage*

Then what is easy of the requirement.

And whoso has not the wherewithal:

A fast of three days during the pilgrimage* and seven when you have returned.

That is ten in all.

That is for him whose people are not present at the
 inviolable place of worship.
 And be in prudent fear of God
 And know that God is severe in retribution. (2:196)

The pilgrimage* is on moons appointed.
 And whoso undertakes the pilgrimage* therein:
 Let there be no sexual approach
 And no wanton perfidy
 Or quarrelling
 During the pilgrimage.*
 And whatever good you do God knows it.
 And take provision.
 And the best provision is prudent fear.
 And be in prudent fear of me, O you possessed of insight.
 (2:197)

The *hajj* was on “moons appointed,” according to the verse above. Yet, the Qur’an does not give us a way to calculate these appointed moons. The Islamic religion has a calendar, based on secondary sources besides the Qur’an, that points out these appointed moons, but since we have already accepted that the Qur’an is complete, clear, and fully detailed we are forced to reject this Islamic calendar. Since, we cannot work out the timing and details of this *hajj* using the Qur’an alone, it stands to reason we cannot perform it.

And a proclamation from God and his messenger to
 mankind on the day of the great pilgrimage:.*
 God is free of the idolaters
 As is his messenger.
 And if you repent: It is better for you.
 And if you turn away: Know that you cannot escape God.
 And bear thou tidings to those who are indifferent to
 warning of a painful punishment (9:3)

Have you made the giving of water to the pilgrim* and
 the visit to the Inviolable place of worship

Like him who believes in God and the Last Day and
strives for the cause of God?

They are not equal with God.

And God guides not the wrongdoing people. (9:19)

Those who are indifferent to warning

And forsake the path of God

And the inviolable place of worship

Which we made for mankind equally

The one remaining in it and the one without [they seek
deviation by injustice therein]

And whoso seeks deviation by injustice therein

Him will we cause to taste a painful punishment. (22:25)

And when we settled for Ibrāhīm the position of the
house:

Ascribe thou not a partnership with me to anything

And purify thou my house for those who move about
and those who stand

And the lowly, the submitting. (22:26)

And proclaim thou among mankind the pilgrimage.*

They will come to thee on foot

And on every lean camel

Coming from every deep mountain pass (22:27)

That they might witness things than benefit them

And remember the name of God on days appointed over
their provision of livestock cattle.

So eat thereof

And feed therewith the unfortunate poor. (22:28)

Then let them make an end of their unkemptness

And pay their vows

And move about the ancient house. (22:29)

That [was then] and whoso magnifies the inviolable things of God:

It is good for him in the sight of his lord.

And the cattle are lawful to you save that recited unto you.

And shun the abomination of idols.

And shun false speech (22:30)

The *hajj*, as practiced by Abraham and by the last messenger Muhammad, is no more. We do not have the details anywhere in the Qur'an. Not to be deterred, the inventors of the Islamic religion incorporated their pagan Arab rituals into *hajj*.

I also encourage the reader to see how the word *tawaf*, which means *to move about*, is actually used in the Qur'an. It is never used to denote a ritualistic movement — walking, running, circling seven times — in the Qur'an. We are commanded by God to "...shun the abomination of idols..." (22:30).

10

HADITH AND SUNNAH

The religion of Islam is predicated on three things: the Qur'an, *hadith*, and *sunnah*. The *hadith* are a collection of alleged sayings attributed to Muhammad. These sayings were compiled in the form of books by Persians centuries after Muhammad's death. The *sunnah* is a broad framework that encompasses rituals allegedly practiced by Muhammad, passed down by the consensus of earlier generations. Sometimes *hadith* and *sunnah* are used interchangeably.

We have already established that the Qur'an is sufficient for our salvation. However, as I mentioned earlier, the Qur'an does not contain details for rituals which are the bread and butter of the Islamic religion. These secondary sources were used by the elite to corrupt the doctrine of God. The religion of Islam uses these man-made books of heresy as a foundation for cultic practices which were never authorized by God. Let me be clear: Muhammad received the Qur'an from God and nothing else. He was ordered to follow the Qur'an and to use the Qur'an to warn people.

Say thou: I say not to you: I possess the treasures of God
Nor: I know the unseen.
Nor do I say not to you: I am an angel.
I follow only what I am instructed.
Say thou: Are the blind and the seeing equal?

Will you then not take thought! (6:50)

And warn thou thereby those who fear that they will be
gathered to their lord

(They have no ally nor intercessor besides him)

That they might be in prudent fear. (6:51)

And when our clear proofs are recited to them those
who look not to the meeting with us say

Bring thou a recitation other than this

Or change thou it.

Say thou: It is not for me to change it of my own accord.

I follow only what I am instructed.

I fear if I should disobey my lord the punishment of a
tremendous day. (10:15)

We know best what they say.

And thou are not a tyrant over them:

Remind thou with the Qur'an him who fears my
warnings. (50:45)

A successive revelation from the Lord of All Mankind!
(69:43)

(And had he⁵⁵ ascribed some sayings to us (69:44)

We would have taken him with our right hand (69:45)

Then would we have cut from him the aorta. (69:46)

And not one among you could have prevented it.) (69:47)

And it is a reminder to those of prudent fear (69:48)

There are numerous problems with *hadith* and *sunnah*. If we
take man-made books in addition to the Qur'an we are setting up a

55 Muhammad.

partnership with God. This is not a trivial matter. God has sent down a complete guidance, but men are not satisfied with the simple rules laid out in it. They have set up complicated rules and regulations based on *hadith* and *sunnah* that are in addition to and in contradiction of the Qur'an. This is a heinous sin in the sight of God. Monotheism is not simply saying God has no partners. It is also rejecting all manner of teachings that were never authorized by God.

Say thou: Have you considered what God has sent down
for you of provision
And you made thereof lawful and unlawful?
Say thou: Did God give you leave
Or is it about God that you invent? (10:59)

And what will those who invent lies about God think on
the Day of Resurrection?
God is bountiful towards men
But most of them are not grateful. (10:60)

Hadith literature was compiled centuries after Muhammad's death by Persians. How can we trust these individuals to do an honest job of collecting these narrations? How can we know the people who narrated these alleged sayings of Muhammad were truthful?⁵⁶ We cannot.

The six major *hadith* collections in the *Sunni* religion have thousands of *hadiths*. It would take a lifetime to sift through all these *hadiths*, let alone apply them in our lives. The genius of the inventors of religions is that they introduce tomes of complicated and contradictory literature to discourage laymen from attempting to understand their religion or to question them. This guarantees their position and status as the guardians of a religion.

O doctors of the law: why deny you the proofs of God
which you yourselves witness? (3:70)

⁵⁶ Defenders of *hadith* claim that a chain of reliable transmitters preserves the integrity of *hadiths*. At best, it is hearsay.

O doctors of the law: why clothe you the truth in vanity
and conceal the truth?
And you know. (3:71)

Say thou: O doctors of the law: Why divert you from the
path of God him who believes
Seeking its deviation when you are witnesses?
And God is not unmindful of what you do. (3:99)

O doctors of the law: Our messenger has come to you
announcing to you much of what you hid of the law
And pardoning much.
There has come to you light from God and a clear decree.
(5:15)

Say thou: O doctors of the law:
You have nothing to stand upon until you uphold the
Torah and the Gospel and what was sent down to you
from your lord.
And there increases many of them in inordinacy and
denial what was sent down to thee from thy lord.
So grieve thou not for the people who spurn guidance
while claiming virtue. (5:68)

This last verse is crucial. A “doctor of the law” means a religious scholar of any religion. It does not exclusively mean a religious scholar of Judaism or Christianity. At the time of Muhammad, an *ulema*⁵⁷ class had not yet developed. Today, they have gained a monopoly on the Islamic religion. They have now become the interpreters of all things Islamic. Therefore, this is a warning to the current Islamic doctors of the law of the religion of Islam as well. They have nothing to stand upon unless they uphold the Qur’an — which they do not. I am thankful to brother Gerrans for this point.

Today, we have a pantheon of Islamic scholars issuing all sorts of edicts on religious matters. The situation has devolved to the point where there is rampant confusion about the commandments of God.

⁵⁷ Scholars of the religion of Islam.

Prohibition of Alcohol

I want to be clear that consuming alcohol is a great sin according to the Qur'an. However, alcohol is not forbidden (*haram*) in the Qur'an. The Islamic religion forbids the consumption of alcohol. Some religious scholars forbid wearing alcohol-based perfume. It is a serious matter to forbid something which God has not forbidden. Below are *hadiths* outlining this prohibition:

Sahih Bukhari, Volume 7, Book 69, Number 506

Narrated on the authority of Jabir: The Prophet (peace be upon him) prohibited drinks made from raisins and unripe dates or ripe dates.

Sahih Bukhari, Volume 3, Book 34, Number 429

Narrated on the authority of Aisha: When the last verses of Surah Al Baqarah were revealed to the Prophet (peace be upon him), he went out and proclaimed, "The buying and selling of alcohol has now become illegal."

Sahih Bukhari, Volume 6, Book 60, Number 143

Narrated on the authority of Ibn Umar: I heard Umar while he was on the pulpit saying, "O my people! Now the revelation about the prohibition of intoxicating drinks has been revealed; and these are produced from five things: Grapes, dates, honey, wheat and barley. Also the intoxicating drink is one that confuses and slows the mind."

Sahih Bukhari, Volume 1, Book 4, Number 243

Narrated on the authority of Aisha: The Prophet (peace be upon him) said, "All drinks that produce intoxication are prohibited for consumption."

The following are all verses found in the Qur'an regarding intoxicants:

They ask thee about the intoxicant and games of chance.
 Say thou: In both are great falsehood, and benefits for
 men but their falsehood is greater than their benefits.
 And they ask thee what they should spend.
 Say thou: The surplus.
 Thus does God make plain to you the proofs that you
 might reflect (2:219)

O you who heed warning:
 The intoxicant
 And games of chance
 And altars
 And divining arrows
 Are but abomination among the work of the *shayṭān*
 So avoid it
 That you might be successful. (5:90)

The *shayṭān* but wishes to cause among you enmity and
 hatred in the intoxicant and the games of chance
 And to divert you from the remembrance of God
 And from the duty.
 So will you desist? (5:91)

This discussion on alcohol alone proves that *hadith* literature cannot be relied upon as it serves to add, abrogate, and contradict clear Qur'anic imperatives. There is great falsehood in *hadith*. I will end this discussion with one more *hadith* that forbids the wearing of silk and the use of silver vessels. The Qur'an does not mention these things as being unlawful.

Sahih Bukhari, Volume 7, Book 72, Number 728
 Narrated on the authority of Hudhaifa: The Prophet
 (peace be upon him) has prohibited us from drinking
 and eating from gold and silver cups and also
 prohibited us from the wearing and sitting on fabrics
 made out of silk.

Defenders of *hadith* literature will say that since believers are warned to avoid alcohol in the Qur'an, there is no harm in forbidding it outright. It is actually a good thing! Similarly, the wearing of expensive clothes might lead to pride and therefore there is no harm in simply forbidding it. The Qur'an answers this line of argument:

Say thou: Who has made unlawful the adornment of God which he brought forth for his servants, and the good things of provision?

Say thou: These are for those who heed warning in the life of this world exclusively on the Day of Resurrection. Thus do we set out and detail the proofs for people who know. (7:32)

And add not to what your tongues describe the lie: This is lawful and this is unlawful

To invent lies about God.

Those who invent lies about God will not succeed.

(16:116)

A brief enjoyment

And they have a painful punishment. (16:117)

Would you stake your eternal afterlife in the Hereafter on *hadith* literature? It is not worth the piece of paper it is written on! There are numerous *hadiths* that contradict each other. The Qur'an does not contradict itself. This is because the former is from men and the latter from God.

(Will they then not consider the Qur'an with care!

And had it been from other than God they would have found therein much contradiction.) (4:82)

Arguments against Qur'an Alone

The followers of the Islamic religion are above all contentious and stubborn. In spite of clear and unambiguous arguments in the Qur'an

to follow it alone, they do not take heed. It is a hard matter for them to abandon a religion they found their fathers in. Certain arguments are put forward by Islamic scholars defending the use of *hadith* and *sunnah*. All these arguments rely on the premise that the Qur'an is not complete, clear, or fully detailed. We have already established the falseness of this premise. Nevertheless, I will address some of the most common arguments for the necessity of *hadith* and *sunnah* put forward by the scholars of the religion of Islam (doctors of the law).

Obey God and Obey the Messenger

Adherents of the religion of Islam are quick to bring verses from the Qur'an that command believers to obey God and the messenger. Let us reasonably look at how to apply this in our lives today. Muhammad is not among us anymore. He is dead. How exactly are we to obey a person who is dead? We cannot. If the argument is that, by obeying the *hadith* and *sunnah*, we are obeying the messenger, then my response is as follows: Would you equate secondary sources written centuries after Muhammad's death — which he never saw or approved of — to a living, breathing person? This is a nonsensical proposition.

The command to obey the messenger was applicable to all believers who were living during Muhammad's time. Is it not the height of hypocrisy to follow secondary, questionable sources and ignore the book of God that was revealed to him, while claiming to obey the messenger? Is it not ignoring the book of God if we continue to practice rituals and insist on idol worship in defiance of the clear commands of God?

The Qur'an has many commandments instructing believers at the time of Muhammad. These commandments cannot be obeyed by believers *today* as the messenger is dead.

The believers are but those who believe in God and his messenger

And when they are with him on a common matter go not away until they ask leave of him.

Those who ask leave of thee, these are they who believe in God and his messenger.

Then when they ask leave of thee for some involvement
of theirs:

Give thou leave to whom thou wilt among them
And ask thou forgiveness of God for them.
God is forgiving, merciful. (24:62)

Make not the call of the messenger among you like a call
one of another.

God knows those who slip away surreptitiously among
you.

And let those who oppose his command beware lest a
means of denial or a painful punishment befall them.
(24:63)

O you who heed warning:

Enter not the households of the prophet for a meal
without waiting for its time save that leave be given
to you.

But when you are called, enter.

And when you have eaten, disperse.

And seek not familiarity through storytelling.

That hinders the prophet

And he is shy of you.

But God is not shy of the truth.

And when you ask of his wives any item:

Ask it of them from behind a partition.

That is purer for your hearts and their hearts.

And it is not for you to hinder the messenger of God or to
marry his wives after him ever.

That were tremendous in the sight of God. (33:53)

Take what the Messenger gives you

This is another argument used against the Quran-alone approach. Adherents of the religion of Islam claim that God commands us to take what the messenger gives us and leave what he forbids us. This is a very dishonest argument, as the complete verse is clearly talking

about the spoils of war:

What God bestowed upon his messenger from the
 people of the cities:
 Belongs to God and his messenger
 And to relatives
 And the fatherless
 And the needy
 And the wayfarer [and to them alone]
 That it become not a distribution between the rich
 among you.
 And what the messenger gives you:
 Take it
 And from what he forbids you:
 Refrain
 (And be in prudent fear of God
 God is severe in retribution.) (59:7)

Muhammad Explained the Qur'an

Scholars of the religion of Islam claim that Muhammad's job was to explain the Qur'an. How can we be expected to understand the Qur'an if we abandon *hadith*? Implicit in this argument is the assertion that the Qur'an is difficult to understand, which is simply not true. The verses that are cited in support of this argument are:

And we sent a messenger only in the tongue of his people
 That he might make plain to them.
 God sends astray who he wills
 And guides whom he wills
 And he is the Mighty, the Wise. (14:4)

And we sent before thee only men whom we instructed
 (And ask the people of the remembrance if you know
 not) (16:43)

With clear evidence and the written records.

And we sent down to thee the remembrance that thou
 make plain to mankind what has been sent down to
 them
 And that they might reflect. (16:44)

Muhammad was communicating the clear messages of God. He was making plain to people that if they did not repent, they would be punished by God. Let us look in the Qur'an to see how the phrase "make plain" is used:

Thus does God make plain to you his proofs
 That you might use reason. (2:242)

God desires to make plain to you and guide you to the
 established ways of those who were before you
 And to turn towards you.
 And God is knowing, wise. (4:26)

The anointed one, son of Maryam was only a messenger.
 Messengers had come and gone before him.
 And his mother was a woman of truth.
 They both ate food.
 See thou how we make plain the proofs to them.
 Then see thou how they are deluded. (5:75)

It is clear from the above verses that it is God who is making plain his proofs to men — not Muhammad. The Qur'an has many verses detailing the duty of Muhammad. Nowhere in the Qur'an does it state that Muhammad was to explain the Qur'an, issue edicts allowing and prohibiting things, or divine the future.

And if they argue with thee then say thou:
 I submit my countenance to God
 As do those who follow me.
 And say thou to those in possession of the law and to the
 unschooled:
 Have you submitted?

And if they have submitted
 Then have they been rightly guided.
 And if they turn away
 Then but upon thee is the communication.
 And God sees the servants. (3:20)

And obey God and obey the messenger and beware.
 But if you turn away:
 Know that but upon our messenger is the clear
 communication. (5:92)

Upon the messenger is only the communication.
 And God knows what you reveal and what you conceal.
 (5:99)

And if we let thee see something of what we promise
 them
 Or we take thee:
 But upon thee is the communication.
 And upon us is the reckoning. (13:40)

And those who ascribed a partnership said:
 Had God willed we would not have served anything
 besides him, we and our fathers
 Nor would we have forbidden anything contrary to him.
 Thus did those before them.
 And is there upon the messengers save the clear
 communication? (16:35)

And if they turn away
 But upon thee is the clear communication. (16:82)

In this is a communication for people who serve (21:106)

And we sent thee only as a bearer of glad tidings and as
 a warner. (25:56)

The people ask thee about the Hour.
 Say thou: The knowledge thereof is but with God.
 And what can make thee know
 But that the Hour may be nigh. (33:63)

So be thou patient even as those possessed
 of determination among the messengers were patient
 And seek thou not to hasten for them.
 The day they see what they are promised it will be as
 though they had tarried save an hour of a day.
 Communication!
 Then would there be destroyed save the wantonly
 perfidious people? (46:35)

And obey God and obey the messenger
 And if you turn away
 Then upon our messenger is but the clear
 communication.
 (64:12)

Messengers as bearers of glad tidings and warners
 That men might have no argument against God after the
 messengers.
 And God is mighty, wise. (71:165)

Say thou: None can grant me protection from God
 And I can find no place of refuge besides him (72:22)

Save communication of God and his messages
 And whoso opposes God and his messenger:
 His is the fire of Hell
 They abiding eternally therein forever. (72:23)

I hope that these verses are sufficient for the sincere reader to appreciate the true job of the messenger. It was to warn and to communicate the messages of God to his community. This is also the job of the believers, if they want to follow in the messenger's stead.

The Qur'an is Difficult to Understand

This is one of many arguments advanced by people who are intellectually lazy. Instead of trying to understand the Qur'an using their own intelligence, they would rather blindly follow the opinions of religious scholars. The religious scholars in turn follow *hadith* and edicts of previous religious scholars. This is a classic case of the blind leading the blind. God says in the Qur'an in many places that He has made the Qur'an easy to understand. We are to apply our intelligence and ponder its verses. There are no shortcuts to salvation.

And we but make it easy in thy tongue
That thou bear glad tidings therewith to those of prudent
fear
And thou warn therewith a quarrelsome people. (19:97)

Will they then not consider the Qur'an with care!
If there be locks upon their hearts: (47:24)

And we have not taught him poetry⁵⁸
And it does not behoove him.
It is only a remembrance and a clear recitation. (36:69)

And we but made it easy in thy tongue
That they might take heed. (44:58)

And we have made the Qur'an easy for remembrance
So is there any who will remember? (54:17)

He it is who sends down clear proofs to his servant that
he might bring you forth from darkness into light.
And God is to you kind, merciful. (57:9)

58 A critical aspect of poetry is that it can have multiple interpretations. The Qur'an is a clear and consistent book.

Muhammad had Special Knowledge

Scholars of the religion of Islam will do anything to save their livelihoods. This is evident from the plethora of arguments they use in justifying *hadith*. If God has willed to misguide a man then there is no argument that can guide him. An argument that is used in favor of *hadith* is that Muhammad had some special knowledge or wisdom that was given to him separately from the Qur'an; if we ignore *hadith* we lose that special knowledge. This argument, like all the other arguments, assumes that the Qur'an is not clear, complete, and fully detailed. The verses that are pointed out in their favor are:

Like as I have sent to you a messenger from among you
 Reading to you our proofs and increasing you in purity
 And teaching you the law and wisdom
 And teaching you what you knew not (2:151)

God has shown grace to the believers in raising up
 among them a messenger among themselves
 Reciting to them his proofs
 And increasing them in purity
 And teaching them the law and wisdom.
 And if you were before in obvious error. (3:164)

He it is who raised up among the unschooled a messenger
 from among them
 Reciting to them his proofs
 And increasing them in purity
 And teaching them the law and wisdom
 (Though they were before in obvious error) (62:2)

A superficial reading of these verses indeed supports the point of the scholars of the religion of Islam. Let us look at it in detail. Muhammad recited the proofs of God to the people. I agree on this point as the Qur'an was revealed to him. Did Muhammad teach them the "law and wisdom"? Let us see what "law and wisdom" means according to the Qur'an.

And remember what is recited within your households
of the proofs of God and of wisdom God is subtle,
aware. (33:34)

And there has come to them among reports
That wherein is deterrence: (54:4)

Far-reaching wisdom.
But the warnings avail not (54:5)

And when you divorce women and their term be reached:
Retain them according to what is fitting
Or release them according to what is fitting.
And retain them not through harm that you might
transgress.
And whoso does that has wronged his soul.
And make not mockery of the proofs of God.
And remember the grace of God towards you and what
he has sent down to you of the law
And the wisdom whereby he exhorts you.
And be in prudent fear of God
And know that God knows all things. (2:231)

The last verse is the key to understanding what “law and wisdom” means. God has sent down the Qur’an. It is composed of verses. These verses can be split into: *proofs* (that point to the existence of a creator, and so on), *laws* (commandments of God), and *wisdom* (sound judgment). Muhammad did not get any special wisdom from God; he was simply relating the verses of God — containing His *proofs*, *laws* and *wisdom* — and exhorting people by them. Through these verses, God is teaching men law and wisdom. I am thankful to brother Gerrans for this insight.

We Must go to Muhammad for Judgment

Another argument put forth by those averse to following the Qur’an alone is that God commands the believers to go to the messenger

for judgment. They equate going to *hadith* literature with going to a living person for judgment — a ridiculous proposition. Nevertheless, I concur that believers *were* to go to Muhammad for judgment — and he was to judge them by the Qur'an.

And they say: We believe in God and the messenger, and we obey.

Then after that some of them turn away.

And these are not believers. (24:47)

And when they are invited to God and his messenger that he judge between them

Then are some among them disinclined. (24:48)

But if the truth be theirs they come to him in prompt obedience. (24:49)

Is there in their hearts disease?

If they doubt, or fear that God and his messenger would deal unjustly with them:

The truth is: these are the wrongdoers. (24:50)

The word of the believers when they are invited to God and his messenger to judge between them is but that they say:

We hear and we obey.

And these are the successful. (24:51)

And whoso obeys God and his messenger

And fears God and is in prudent fear of him:

These are the triumphant. (24:52)

It is clear from the surrounding context that this is referring to people who did not come to the messenger for judgment *during his lifetime*. Since the messenger is dead, we are unable to apply these verses today. As I mentioned earlier, there are many verses in the Qur'an that applied to believers during Muhammad's lifetime. It

is a nonsensical argument to equate false sayings attributed to Muhammad — which he neither read nor approved of — to the rulings of a living, breathing messenger. In any case, Muhammad was bound to judge people by God's scripture, as were prophets and men of God before him.

And how come they to thee for judgment when they
have the Torah wherein is the judgment of God then
turn away after that?

And these are not believers. (5:43)

We sent down the Torah wherein is guidance and light.
The prophets who submitted judged thereby those who
hold to Judaism

As did the men of God and the religious scholars with
what they were given charge of from the law of God
and were thereto witnesses.

Then fear not mankind but fear me

And sell not my proofs for a cheap price.

And whoso judges not by what God has sent down:

These are those who spurn guidance while claiming
virtue. (5:44)

And we ordained for them therein the life for the life
And the eye for eye

And the nose for the nose

And the ear for the ear

And the tooth for the tooth

And for wounds just requital.

But whoso forgives it by way of charity:

It is an expiation for him.

And whoso judges not by what God has sent down:

These are the wrongdoers. (5:45)

And we sent 'Īsā, son of Maryam following hard upon
them confirming what was within his grasp of the
Torah.

And we gave him the Gospel wherein is guidance and
light
Both confirming what was within his grasp of the Torah
And as guidance and exhortation to those of prudent
fear. (5:46)

And let the people of the Gospel judge by what has sent
down therein.
And whoso judges not by what God has sent down:
These are the wantonly perfidious. (5:47)

And we sent down to thee the law aright confirming
what is within its scope of the law and as a control
over it.
So judge thou between them by what God sent down.
And follow thou not their vain desires away from what
has come to thee of the truth.
For each among you we appointed an ordinance and a
procedure and had God willed he could have made you
one community
But that he might try you in what he gave you [he gave
you varying laws]
(So vie in good deeds.
Unto God will you return all together.
And he will inform you of that wherein you differ.) (5:48)

And that thou judge between them by what God has sent
down.
And follow thou not their vain desires
And beware thou of them lest they seduce thee away
from some of what God has sent down to thee.
And if they turn away:
Know thou that God but intends to afflict them for some
of their transgressions.
And many among men are wantonly perfidious. (5:49)

Is it the judgment of ignorance they seek?

And who is better than God in judgment for people who are certain? (5:50)

Accept some Hadith

Modernist scholars of the religion of Islam accept that some *hadiths* are contradictory. They even concede that some *hadiths* are against God's commandments in the Qur'an. Yet the desire to follow the footsteps of their forefathers is so great that they are averse to abandoning their false literature altogether. They offer a compromise between wholesale acceptance of *hadith* and its complete rejection. Their position is that we must accept those *hadiths* that agree with the Qur'an and with our reason. This is a last-ditch effort to save their beloved *hadith* from irrelevance. However, we are commanded by God to hold fast to the law.⁵⁹

And those who hold fast the law⁶⁰

And uphold the duty:

We waste not the wages of those who do right. (7:170)

Holding fast to the law means that we are to take the laws in the Qur'an it as our only source of guidance. Half-measures are not acceptable. The Qur'an is clear, complete, and fully detailed. What possible benefit is there then in holding onto other means of guidance? Are we not denying God's authority if we take anything besides the Qur'an for guidance?

A person brought up in the religion of Islam thinks that circling a stone idol seven times is reasonable. If a *hadith* mentions this act they would think that it is reasonable. What is reasonable to one man might not be reasonable to another. God accuses the Jews of cherry picking what they wanted to follow:

Then are you those who kill your own

And expel some of you from their homes

Assisting against them in falsehood and enmity.

⁵⁹ The verses pertaining to law in the Qur'an.

⁶⁰ Arabic: *kitab*.

And if there come to you captives you ransom them.
 But unlawful for you was their expulsion.
 Do you believe in part of the law and deny part?
 Then the reward of him among you who does this is only
 degradation in the life of this world
 And on the Day of Resurrection they are sent back to the
 harshest punishment.
 And God is not unmindful of what you do. (2:85)

The sane approach is to take all of the Qur'an — and only the Qur'an — as guidance and law:

He it is who sent down upon thee the law.
 Among it are explicit proofs
 They are the foundation of the law
 While others are likenesses.
 Then as for those in whose hearts is crookedness:
 They pursue what is a likeness thereof
 Seeking the means of denial
 And seeking its interpretation.
 And only God knows its interpretation
 And those established in knowledge.
 They say: We believe in it — it is all from our lord.
 But only those possessed of insight take heed. (3:7)

The Qur'an was not a Book

Perhaps the most insidious argument of all is that the Qur'an was not a book written down during Muhammad's time. The Islamic scholars proclaim insistently that Muhammad was an illiterate man. They say that he was an *ummi* (illiterate) as it says in the Qur'an:

(Say thou:
 O mankind: I am the messenger of God to you all together
 Of him to whom belongs the dominion of the heavens
 and the earth.
 There is no god save he.

He gives life and he gives death.
 So believe in God and his messenger
 The unschooled* prophet who believes in God and his
 words
 And follow him that you might be rightly guided.) (7:158)

The word *ummi* does not mean *illiterate*. Below are verses that use words derived from the same root as *ummi*:

He it is who raised up among the unschooled* a
 messenger from among them
 Reciting to them his proofs
 And increasing them in purity
 And teaching them the law and wisdom
 (Though they were before in obvious error) (62:2)

And among them are those unschooled:.*
 They know not the law save vain desires.
 And they only guess. (2:78)

And if they argue with thee then say thou: I submit my
 countenance to God
 As do those who follow me.
 And say thou to those in possession of the law and to the
 unschooled:.*
 Have you submitted?
 And if they have submitted
 Then have they been rightly guided.
 And if they turn away
 Then but upon thee is the communication.
 And God sees the servants. (3:20)

It should be clear now that *ummi* means *those who did not receive the law*⁶¹ from God. It does not and cannot mean illiterate. Is it not strange that a man who received a revelation from God would not attempt to preserve this message in the form of a book in his lifetime?

61 The verses pertaining to law in the Qur'an.

If his companions were transcribing the revelation, would he not verify their work? Muhammad was warned in the Qur'an that there were hypocrites in his midst.⁶² Let us be reasonable. Muhammad did indeed know how to read and write. The Qur'an was codified in the form of a book within his lifetime. It was not written down on bones of animals, cloth, or any other material conjured up in the imaginations of Islamic scholars.

By a decree inscribed (52:2)

On parchment unrolled! (52:3)

No, indeed! It is a reminder (80:11)

So whoso wills might remember it (80:12)

In honored writings (80:13)

Exalted, purified (80:14)

By the hands of scribes (80:15)

Noble, virtuous. (80:16)

The truth is: it is a glorious recitation (85:21)

On a protected tablet. (85:22)

The scholars of the religion of Islam have used the gullibility of the masses to trap them. Their argument is that the Qur'an was compiled after Muhammad's death by his companions. If we reject the veracity of *hadith* — which was compiled in a similar manner — then we must reject the Qur'an as well. However, from the above verses it is clear that the Qur'an was written down on parchment while it was being revealed and its organization was under divine guidance.

62 See verse 9:101 in the Qur'an.

The Qur'an is in Arabic

This line of argument assumes Arabic is a special language which can only be understood by Arabs. The fact of the matter is that Arabic, like any language, can be learned. Native Arab speakers do not understand the Qur'an, as is evidenced from the very fact that they use secondary literature to explain the Qur'an — when the Qur'an explicitly states that it is complete, clear, and fully detailed. Language is not a barrier to understanding the Qur'an. God opens up His guidance to whom He wills.

It is a noble recitation (56:77)

In a decree closely guarded (56:78)

(None touches it save those purified) (56:79)

Arabic can be mastered by a student willing to apply himself. Using the excuse that Arabic is not your native language and therefore the Qur'an cannot be understood is a defeatist attitude. I would suggest that you diligently study the various translations of the Qur'an while learning the Arabic language. Or you can continue to be fooled by *experts* claiming to know Arabic perfectly well while striving to misguide you from the straight path.

And had we made it a recitation in a foreign tongue they
would have said:

Oh that its proofs were but set out and detailed

A foreign tongue and an Arab!

Say thou: It is for those who heed warning guidance and
a healing.

And those who do not believe, in their ears is deafness

And it is for them blindness.

These are called from a far place. (41:44)

Those who wish to divert men from the straight path of God have a certain *modus operandi*. They dress up in holy cloth and twist the

meanings of words in God-given scriptures to their own purposes. The corruption of the words *hadith* and *sunnah* is a prime example of this tactic. The Qur'an uses these words many times. Let us look in it to see how they are used. Once you can see the deception of these charlatans you cannot un-see it. This is the final nail in their argument's coffin.

Usage of Hadith in the Qur'an

Have they not considered the dominion of the heavens
and the earth
And what things God has created
And that it may be that their term has drawn nigh?
And in what narration* after this will they believe.
(7:185)

There is in their narrative a lesson for those possessed
of insight.
It is not an invented narration*
But a confirmation of what is within its scope
And an exposition of each thing
And guidance and mercy for people who believe.
(12:111)

And among men is he who purchases the diversion of
narration*
That he might be led away from the path of God without
knowledge and make mockery of it.
These have a humiliating punishment. (31:6)

God sent down the best narration*
A decree of paired comparison wherewith shiver the skins
of those who fear their lord.
Then their skins and their hearts soften to the
remembrance of God.
That is the guidance of God wherewith he guides whom
he wills.

And whom God sends astray:
For him there is no guide. (39:23)

Those are the proofs of God
We recite them to thee aright.
Then in what narration* after God and his proofs will
they believe? (45:6)

Is it this narration* you take lightly (56:81)

And make rejection thereof your livelihood? (56:82)

Then in what narration* after it will they believe? (77:50)

As you can see, the word *hadith* simply means *narration*. The Qur'an also uses this word to refer to itself (56:81). The Qur'an never uses the term *hadith* to mean *the sayings of the prophet Muhammad*. I suggest that you read all verses of the Qur'an that use this word.

Usage of Sunnah in the Qur'an

Say thou to those who are indifferent to warning:
If they cease, what is past is forgiven them.
But if they return, the practice* of the former peoples
has gone before. (8:38)

They believe not in it.
And the practice* of the former peoples has come and
gone. (15:13)

The practice* of those we have sent before thee of our
messengers [has not changed]
And thou wilt not find to our practice* any alteration.
(17:77)

And there prevented men from believing when the
guidance came to them

And from asking forgiveness of their lord only that the
 practice* of the former peoples should come to them
 Or the punishment should come to them face to face.
 (18:55)

There is no distress upon the prophet concerning what
 God ordained for him.
 The practice* of God among those who came and went
 before
 (And the command of God is a destiny decreed) (33:38)

The practice* of God among those who came and went
 before [has not changed]
 And thou wilt not find for the practice* of God any
 replacement. (33:62)

Being proud in the land and scheming evil.
 And the evil scheme surrounds none save its authors
 So await they save the practice* of the former peoples?
 And thou will not find in the practice* of God any change.
 And nor wilt thou find to the practice* of God any
 alteration. (35:43)

It is clear from the above verses that the word *sunnah* means *practice* or *precedent*. The Qur'an never uses this word to mean *the practice of Muhammad*.

I give full credit to brother Gerrans for introducing me to the idea of looking into the Qur'an to see how Arabic key words are used. His pan-textual hermeneutical method has allowed me to go through each instance of these key words in the Qur'an.

The great tragedy that has unfolded before us is that those who claim to be *Muslims* have surrendered the book of God to deceivers. These deceivers have wasted no time in creating an entire false religion and in becoming its custodians. They have introduced complicated rules and rituals guaranteeing their livelihoods as interpreters of these regulations. Men are intellectually lazy and are happy being told what to do. They are suffering the consequences of their actions.

God has sent down a clear book which we are to apply in our lives. We cannot hope to rid ourselves of our merciless masters if we do not use our own intelligence. Now is the time to reject these fabrications and turn to the book of God alone.

11

CORRUPTION OF SALAAT

The command to establish *salaat* occurs many times in the Qur'an. The word *salaat* is derived from the Arabic root s-l-w. The Islamic religion takes *salaat* to mean a highly specialized ritual performed at specific times in a day. This *salaat* is performed by facing the direction of the Kaaba idol in Mecca, Saudi Arabia. Using the Qur'an, I will prove the falseness of this ritual.

Salaat was enjoined upon all people of the book. According to the Qur'an, "people of the book" are all those communities to which a book of God was sent. Ergo, Jews and Christians were commanded to establish *salaat*. Moses was commanded to establish *salaat* in his first meeting with God.

I am God.
There is no god save I
So serve thou me
And uphold thou the duty⁶³ for my remembrance.
(20:14)

Go thou and thy brother with my proofs
And flag not in my remembrance. (20:42)

63 Arabic: *l-salata*.

This command given to Moses is evidence that *salaat* cannot mean a ritual prayer as practiced by adherents of the Islamic religion. *Salaat* in this instance clearly means *to remember God*.

Another point to ponder is that Jews throughout history have never done a specific Islamic ritual prayer — standing, bowing, and prostrating towards an idol in Mecca. This cannot be refuted. Let us continue in our research to find the true meaning of *salaat*. We find it mentioned in regard to Shu‘ayb when he was warning his community.

And: O my people:

Fulfil the measure and the balance with equity.

And deprive not men of their things.

And commit not evil in the earth, working corruption.

(11:85)

What remains from God is better for you if you be believers.

And I am not a custodian over you. (11:86)

They said: O Shu‘ayb: does thy duty⁶⁴ command thee that we leave what our fathers served

Or that we do with our property what we will?

Thou art the forbearing, the right-minded! (11:87)

Yusuf Ali translates 11:87 as:

They said: “O Shu‘aib! Does thy (religion of) prayer⁶⁵ command thee that we leave off the worship which our fathers practiced, or that we leave off doing what we like with our property? truly, thou art the one that forbearth with faults and is right-minded!”(11:87)

“Prayer” does not fit the context in the verse — hence the use of parentheses to add words not present in the Arabic text — by Yusuf Ali. How can a “prayer” compel anyone to warn others? It is a nonsensical

⁶⁴ Arabic: *asalatuka*.

⁶⁵ Arabic: *asalatuka*.

proposition. Shu‘ayb was warning his people and not performing a ritualistic prayer. We can clearly see that *salaat* means something else. If the argument is that *salaat* is a term that can mean a *specific ritual prayer* or *warning others* then I caution you from disputing unreasonably. God has sent down a book which is consistent and free from deviation. A word means what it means. To abandon a value of a word when it does not fit within a context is playing games with the Qur’an. We would do well to put such childish tripe aside.

An Arabic recitation free of deviation that they might be
in prudent fear. (39:28)

After analysis of all instances of this word in the Qur’an, the only value that makes sense in all contexts is *obligation* or *duty*. Brother Gerrans has rightly translated *salaat* as *duty*. The problem with the religion of Islam’s understanding of *salaat* is its fascination with all things ritual. The adherents of this religion do not stop to consider that what they found their fathers doing may have been wrong. The procedure of how to perform a ritual prayer is not found in the Qur’an. The call to prayer in the form of *azaan* is not in the Qur’an.

Salaat means *obligation*. This obligation includes serving God, seeking help from God, glorifying God, remembering God, reading the Qur’an, warning others, and feeding the needy. In short, *salaat* means *the obligation to implement the commandments of God*. To assign *salaat* a specific meaning of ritual prayer is twisting its meaning. Suppose, for instance, if Hindus started calling their devotions to their deities *salaat* — would that be acceptable? We need to look in the Qur’an for the meaning of a word. The primary *salaat* of the believers is to serve and seek assistance from God.⁶⁶ I am thankful to brother Gerrans for this insight. I present to you a short chapter of the Qur’an to further illustrate *salaat*.

Hast thou considered him who repudiates the Doctrine:
(107:1)

That it is he who repels the fatherless (107:2)

⁶⁶ See verse 1:5 in the Qur’an.

And encourages not the feeding of the needy? (107:3)

Then woe to the performers of duty* (107:4)

(Those who are heedless of their duty)* (107:5)

Those who make show (107:6)

And refuse small things! (107:7)

If read with a closed mind and years of Islamic brainwashing, it appears that God is chastising someone who denies the religion of Islam. What follow are the characteristics of this denier: he repels the orphan and the needy, he performs the ritual prayer but is heedless of it, and he pretends to be generous but refuses small favors. The narrative seems disjointed: it shifts from universal good deeds — feeding the poor, taking care of orphans — to the performance of a specialized ritual prayer for the sake of showing off. If, however, we read the chapter with an open mind and without prejudice we see something entirely different.

If the word *salaat* means *obligation*, we realize that this chapter is criticizing the heads of state and men of means. It is condemning those men who do not believe in God and the Last Day. They pretend to do good by setting up charitable foundations — the real purpose of which is to avoid taxes and launder money — but are busy exploiting the masses while clothing themselves in righteousness. They are heedless of their obligation to help the unfortunate and the needy. I must emphasize that the elite are the ones responsible for obfuscating the message of the Qur'an. They were rightly afraid that their tactics were being exposed by this great book.

Perhaps the biggest problem with *salaat* as a ritual prayer is that the Qur'an says God also performs *salaat* for the believers. At this juncture, we see traditional translators abandon the concept of *salaat* as a ritual prayer entirely, as it is not befitting for God to perform a ritual prayer — Glory be unto Him! Let us see the deception of these religious scholars in plain view.

What does yusalli mean?

Yusuf Ali's translation:

He it is Who sends blessings⁶⁷ on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers. (33:43)

Yusuf Ali's translation:

While he was standing in prayer⁶⁸ in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a prophet, — of the (goodly) company of the righteous." (3:39)

If you can read Arabic, I strongly urge you to look at the Arabic text. Please also compare other translations of these two verses. In the above two verses, the same word *yusalli*⁶⁹ is used, which means *to do salaah*. How strange, then, that it is translated as *blessings* in one verse (33:43) and *prayer* in another (3:39). Yusuf Ali has to abandon the value of *salaah* as a ritual prayer when it refers to God, whereas he has no problem using the value of ritual prayer when it refers to a man. Such are the deceptions practiced by those who wish to corrupt the text of God. Let us analyze verse 33:43 more carefully to see how God is doing *salaah* for the believers. By doing *salaah* for the believers, God is bringing them from "darkness into light". Similar statements of God bringing his servants from "darkness into light" are echoed elsewhere in the Qur'an:

He it is who sends down clear proofs to his servant that he might bring you forth from darkness into light. And God is to you kind, merciful. (57:9)

67 Arabic: *yusalli*.

68 Arabic: *yusalli*.

69 Root: s-l-w.

A messenger reciting to you the manifest proofs of God
 That he might bring forth those who heed warning and
 do deeds of righteousness from darkness into light.
 And whoso believes in God and works righteousness, he
 makes him enter gardens beneath which rivers flow
 They abiding eternally therein forever.
 God has made good a provision for him. (65:11)

It is clear from the above two verses that God is performing His obligation to bring believers from the darkness into light. He is helping them on the path towards salvation. This is a plain reading of the Qur'an.

O you who heed warning:
 Remember God with much remembrance (33:41)

And give glory to him morning and evening. (33:42)

He it is who performs the duty befitting you as do his
 angels that he might bring you forth from darkness
 into light.
 And he is merciful to the believers. (33:43)

Occurrences of s-l-w in the Qur'an

I have compiled a list of all verses containing words derived from s-l-w root, from which the word *salaat* is derived. You can judge for yourself what *salaat* means. I caution you to not accept my findings blindly. Indeed, we will all be held accountable for our sight, hearing, and understanding on the Day of Judgment. I also caution you to not blindly reject my findings based on your prejudices. I only ask that you consider and weigh my findings with your intellect and reason. If you do that — and if God wills — the truth of the matter will be clear to you.

Those who believe in the unseen and uphold the duty*
 and spend of what we provide them. (2:3)

O children of Isrā'īl: remember my favour wherewith I
favoured you
And fulfill the pledge to me.
I will fulfill the pledge to you.
And me, fear me. (2:40)

And believe in what I have sent down confirming what
is with you
And be not first to deny it.
And sell not my proofs for a cheap price.
And me, be in prudent fear of me. (2:41)

And clothe not truth with vanity
Nor conceal the truth.
And you know. (2:42)

And uphold the duty*
And give the purity
And be lowly with the lowly. (2:43)

Enjoin you virtue upon mankind and forget yourselves
when you read the law?
Will you then not use reason! (2:44)

And seek help in patience and duty.*
And it is hard save for the humble: (2:45)

Those who consider that they will meet their lord
And that to him they are returning. (2:46)

And when we took an agreement of the children of Isrā'īl:
Serve not save God
And towards parents good conduct
And towards kin
And the fatherless
And the poor
And speak kindly to mankind.

And uphold the duty*
 And give the purity.
 Then you turned away save a few among you
 And you were disinclined. (2:83)

And uphold the duty*
 And give the purity.
 And what good you send ahead for your souls
 You will find it with God.
 God sees what you do. (2:110)

And when we made the house a meeting place for
 mankind and a place of security
 (And make from the station of Ibrāhim a place of duty)*
 And we commissioned Ibrāhim and Ismā'īl.⁷⁰
 Purify my house
 For those who move about
 And those who remain
 And the lowly, submitting. (2:125)

O you who heed warning:
 seek help in patience and duty*
 (God is with the patient) (2:153)

Those who when misfortune befalls them say:
 We belong to God and to him are we returning. (2:156)

Upon these are duties* and mercy from their lord.
 And these are the rightly guided. (2:157)

It is not virtue that you turn your faces towards the east
 and the west.
 But virtue is: Whoso believes in God
 And the Last Day
 And the angels
 And the law

70 Ishmael.

And the prophets
 And gives wealth in spite of love of it to relatives
 And the fatherless
 And the needy
 And the wayfarer
 And those who ask
 And to manumit slaves
 And upholds the duty*
 And gives the purity
 And those who keep their pledge when they pledge
 And the patient in affliction and adversity and in battle.
 These are they who are sincere
 And these are those of prudent fear. (2:177)

Keep to the duties*
 And to the duty* between extremes.
 And stand up for God
 Devoutly dutiful. (2:238)

And should you fear
 Then walking or riding.
 And when you are secure
 Then remember God as he taught you what you knew
 not. (2:239)

Those who heed warning and do deeds of righteousness
 And uphold the duty*
 And give the purity
 They have their reward with their lord
 And they need not fear
 Nor will they regret. (2:277)

Thereupon Zakariyyā⁷¹ called to his lord:
 He said: My lord: bestow thou upon me from thyself a
 goodly progeny.
 Thou art the hearer of supplication. (3:38)

71 Popularly known as Zechariah.

And the angels called to him as he stood performing the
 duty* in the sanctuary:
 God gives thee glad tidings of Yaḥyā⁷²
 A confirmation of a word from God
 Both honourable
 And chaste
 And a prophet among the righteous. (3:39)

O you heed warning: approach not the duty* when you
 are intoxicated until you understand what you say
 Nor when you are unclean
 (Save passing by upon the road)
 Until you wash.
 And if you are ill
 Or on a journey
 Or one of you comes from defecation
 Or you have lain with women
 Then find not water:
 Resort to clean soil
 And anoint your faces and your hands.
 God is pardoning, forgiving. (4:43)

Hast thou not considered those to whom it was said:
 Restrain your hands
 And uphold the duty*
 And give the purity
 But when fighting is ordained for them then some among
 them fear men like the fear of God
 Or a stronger fear?
 And they say:
 Our lord: why hast thou ordained fighting for us?
 Oh that thou wouldst but delay us a little while!
 Say thou:
 Little is the enjoyment of this world.
 And the hereafter will be better for him who is in prudent
 fear.

72 Popularly known as John the Baptist.

And you will not be wronged a hair upon a date-stone.
(4:77)

And when you are travelling in the earth
Then you do no wrong to cut short some of the duty*
If you fear that those who are indifferent to warning will
subject you to means of denial.
(Those who spurn guidance while claiming virtue are an
open enemy to you.) (4:101)

And when thou art among them uphold thou the duty*
for them:
Let there stand a number of them with thee
And let them take their arms.
Then when they have submitted let them be behind you
And let another come that has not performed the duty*
And let them perform the duty* with thee.
And let them take their precaution and their arms.
(Those who are indifferent to warning long for you to
neglect your arms and your equipment
So they might assault you in a single assault [so neglect
them not]
But you do no wrong if there be a hindrance to you from
rain
Or you be sick
That you lay aside your arms.
But take your precautions.
God has prepared for those who spurn guidance while
claiming virtue a humiliating punishment.) (4:102)

And when you have concluded the duty:*
Remember God standing, sitting and upon your sides
And when you are at ease.
And uphold the duty*
(The duty* is upon the believers
A time-limited decree) (4:103)

The waverers seek to deceive God
 But he deceives them.
 And when they come to the duty* they come to be seen
 of men
 And remember not God save a little (4:142)

O you who heed warning:
 When you come to the duty:*
 Wash your faces
 And your hands to the elbows
 And wipe your heads and your feet to the ankles.
 And if you are unclean: Purify yourselves.
 And if you are ill
 Or on a journey
 Or one of you comes from defecation
 Or you have lain with women
 Then find not water: Resort to clean soil
 And anoint your faces and your hands with it.
 God wishes not to place any distress upon you
 But he wishes to purify you and to complete his favour
 upon you
 That you might be grateful. (5:6)

And God took an agreement of the children of Isrā'īl.
 And we raised up among them twelve leaders.
 And God said: I am with you
 If you uphold the duty*
 And give the purity
 And believe in my messengers
 And support them
 And lend to God a goodly loan.
 I will remove from you your evil
 And make you enter gardens beneath which rivers flow.
 Then whoso among you denies after that has strayed
 from the evenness of the way. (5:12)

Your ally is but God and his messenger

And those who heed warning
 Those who uphold the duty* and give the purity
 And are lowly. (5:55)

And when you call to the duty* they make mockery and
 fun of it because they are people who do not reason.
 (5:58)

The *shayṭān* but wishes to cause among you enmity and
 hatred in the intoxicant and the games of chance
 And to divert you from the remembrance of God
 And from the duty.*
 So will you desist? (5:91)

O you who heed warning:
 A witness between you when death is present with one
 of you at the time of bequest is two just men among
 you
 Or two others from other than yourselves if you be
 travelling through the land when the misfortune of
 death befalls you.
 Detain them after the duty* and they shall swear if you
 doubt:
 By God we would not sell it for a price
 Though he be a relative
 And we will not conceal the witness of God.
 Then should we be among the false. (5:106)

Say thou: Shall we call rather than to God to what neither
 profits us nor harms us
 And be turned back on our heels after God has guided us
 Like one whom the *shayṭāns* seduce in the earth, lost in
 confusion?
 He has companions inviting him to guidance:
 Come thou to us!
 Say thou: The guidance of God, that is guidance

And we have been commanded to submit to the Lord of
All Mankind (6:71)

And to uphold the duty*
And be in prudent fear of him.
And he it is to whom you will be gathered. (6:72)

And this is a decree we sent down
One blessed
Confirming what is within its scope
And that thou warn the mother of cities and those
around her.
And those who believe in the hereafter believe in it
And they keep to their duty.* (6:92)

Say thou:
My duty* and my penance and my living and my dying
are for God
The Lord of All Mankind. (6:162)

And those who hold fast the law
And uphold the duty:.*
We waste not the wages of those who do right. (7:170)

The believers are but those who when God is remembered
their hearts are afraid
And when his proofs are recited to them they increase
in faith
And in their lord place their trust. (8:2)

Those who uphold the duty* and spend of what we have
provided them (8:3)

But how can they not be punished by God when they
forsake the inviolable place of worship and are not its
allies

(Its allies are only those of prudent fear but most of them
know not) (8:34)

When their duty* at the house is only whistling and
clapping?⁷³

So taste the punishment for what you denied! (8:35)

And when the inviolable moons have passed:
Kill the idolaters wherever you find them
And seize them
And restrain them
And lie in wait for them at every place of ambush.
And if they repent
And uphold the duty*
And give the purity:
Let them go their way.
God is forgiving, merciful. (9:5)

But if they repent
And uphold the duty*
And give the purity:
They are your brethren in doctrine.
And we set out and detail the proofs for people who
know. (9:11)

He but inhabits the places of worship of God who
believes in God and the Last Day
And upholds the duty*
And gives the purity
And fears not save God.
And it may be that these are among the rightly guided.
(9:18)

And there prevents their expenditures being accepted
from them

⁷³ Where do people whistle and clap? This usually happens in committees, theaters, and stadiums.

Only that they deny God and his messenger
 And come not to the duty* save as idlers
 And spend not save not unwillingly. (9:54)

And the believing men and believing women are allies of
 one another
 They enjoin what is fitting
 And forbid perversity
 And uphold the duty*
 And give the purity
 And obey God and his messenger.
 These: God will have mercy on them.
 God is mighty, wise. (9:71)

And perform thou not the duty* for any among them
 that dies ever
 Nor stand thou over his grave.
 They denied God and his messenger
 And died while they were wantonly perfidious. (9:84)

Take thou charity of their wealth to cleanse them
 And to increase them in purity thereby
 And perform thou the duty* befitting them.
 Thy duty* is an assuagement for them.
 And God is hearing, knowing. (9:103)

And among the Arabs is he who believes in God and the
 Last Day
 And takes what he spends as a means of nearness to God
 and the duties* of the messenger.
 In truth: it is a means of nearness for them.
 God will make them enter into this mercy.
 God is forgiving, merciful. (9:99)

Take thou charity of their wealth to cleanse them
 And to increase them in purity thereby
 And perform thou the duty* befitting them.

Thy duty* is an assuagement for them.
And God is hearing, knowing. (9:103)

And we instructed Mūsā and his brother:
Settle your people in *miṣr*⁷⁴ in houses. And make your
houses a destination
And uphold the duty.*
And bear thou glad tiding to the believers. (10:87)

And uphold thou the duty* at the two ends of the day
And watches of the night.
Good deeds take away evil
(That is a reminder for those who remember) (11:114)

And who are patient seeking the countenance of their
lord
And uphold the duty*
And spend of what we have provided them secretly and
openly
And overcome evil with good.
They have the ultimate abode (13:22)

Say thou to my servants who heed warning
That they uphold the duty*
And spend of what we have provided them secretly and
openly
Before there comes a day wherein there is neither
commerce nor friendship. (14:31)

Our lord: I have settled some of my progeny in an
uncultivable valley by thy inviolable house
Our lord: that they uphold the duty:.*
Make thou hearts among men incline towards them.
And provide thou for them some fruits
That they might be grateful. (14:37)

74 Popularly known as Egypt.

My lord: make thou me one upholding the duty*
 And some of my progeny.
 Our lord: accept thou my supplication. (14:40)

Uphold thou the duty* at the merging of the sun until the
 dark of night
 And the recitation of dawn
 (The recitation of dawn is witnessed) (17:78)

Say thou: Call to God
 Or call to the Almighty
 By whichever you call:
 To him belong the most beautiful names.
 And be thou not loud in thy duty* nor silent therein
 But follow thou a way in between (17:110)

And say thou: Praise belongs to God who has taken no
 son
 And has no partner in dominion
 And has no ally from weakness.
 And magnify thou him with magnification. (17:111)

And made me blessed wheresoever I be
 (And enjoined upon me the duty* and the purity as long
 as I live) (19:31)

He enjoined upon his people the duty* and the purity
 and was acceptable in the sight of his lord. (19:55)

But there came after them successors who neglected the
 duty* and followed lusts:
 They will meet with deception (19:59)

I am God.
 There is no god save I
 So serve thou me
 And uphold thou the duty* for my remembrance. (20:14)

And enjoin thou upon thy people the duty* and be thou
steadfast therein.

We ask thee not for provision.

We provide for thee.

And the final outcome is for those of prudent fear.

(20:132)

And we made them leaders guiding by our command

And instructed them in doing good deeds

And upholding the duty*

And giving the purity

And they served us. (21:73)

Whose hearts are afraid when God is remembered

And those patient over what befalls them

And who uphold the duty*

And spend of what we have provided them. (22:35)

Those who are turned out of their homes without cause
save that they say:

Our lord is God.

And were God not to repel some people by means of
others

Pious communities would be destroyed

(And trade

And duties*

And places of worship wherein the name of God is
remembered much [would be lost]

But God helps one who helps him.

God is strong, mighty.) (22:40)

Those who if we establish them in the land

Uphold the duty*

And give the purity

And enjoin what is fitting

And forbid perversity.

And to God belongs the final outcome of matters. (22:41)

O you who heed warning: be lowly
 And submit
 And serve your lord
 And do good
 That you might be successful. (22:77)

And strive for God with the striving due him
 (He chose you and placed not upon you in doctrine any
 distress: the creed of your father Ibrāhīm.
 He named you those submitted before
 And in this.)
 That the messenger might be a witness unto you
 And that you might be witnesses unto men.
 So uphold the duty*
 And give the purity
 And hold fast to God.
 He is your benefactor.
 Excellent is the Benefactor
 And excellent is the Helper. (22:78)

Successful are the believers: (23:1)

Those who are humble in their duty* (23:2)

And those who turn away from vain speech (23:3)

And those who act in accordance with the purity (23:4)

And those who are custodians of their modesty (23:5)

Save with their spouses
 Or what their right hands possess
 (Then are they not censured. (23:6)

But whoso seeks beyond that:
 These are the transgressors.) (23:7)

And those who are compliant with their trusts and their
pledge. (23:8)

And those who keep to their duties* (23:9)

Men whom neither trade nor commerce divert from
remembrance of God
And upholding the duty*
And giving the purity
Fear a day wherein hearts and eyes will turn about
(24:37)

Hast thou not considered that God, to him gives glory
whoso is in the heavens and the earth
And the birds in formation?
Each, he knows its duty* and its glorification.
And God knows what they do. (24:41)

And uphold the duty*
And give the purity
And obey the messenger
That you might obtain mercy. (24:56)

O you who heed warning:
Let ask leave of you those whom your right hands
possess
And those who have not reached puberty among you
At three times:
Before the duty* of the dawn
And when you lay aside your garments in the midday
heat
And after the duty* of the night.
Three times of privacy for you.
You and they do no wrong outside of them.
(Some of you move about among others of you.)
Thus God makes plain to you the proofs
And God in knowing, wise. (24:58)

Those who uphold the duty*
 And give the purity
 And of the hereafter they are certain: (27:3)

Those who believe not in the hereafter
 We have made their works fair to them so they wander
 blindly. (27:4)

Recite thou what thou hast been instructed of the law
 And uphold thou the duty.*
 The duty* preserves from sexual immorality and
 perversity.
 And the remembrance of God is greater.
 And God knows what you do. (29:45)

Turning to him in repentance.
 And be in prudent fear of him
 And uphold the duty*
 And be not of the idolaters (30:31)

Of those who divide their doctrine and become sects
 Each party exulting at what it has. (30:32)

Those who uphold the duty*
 And give the purity
 And of the hereafter are certain: (31:4)

These are upon guidance from their lord
 And these are the successful. (31:5)

O my dear son: uphold thou the duty*
 And enjoin thou what is fitting
 And forbid thou perversity
 And be thou patient over what befalls thee.
 That is among the determination of matters. (31:17)

And stay within your households

And make not a display of yourselves with the display of
the former time of ignorance.

And uphold the duty*

And give the purity

And obey God and his messenger.

God but intends to remove abomination from you,
people of the household

And to purify you completely. (33:33)

He it is who performs the duty* befitting you as do his
angels that he might bring you forth from darkness
into light.

And he is merciful to the believers. (33:43)

God and his angles perform the duty* befitting the
prophet.

O you who heed warning: perform the duty* befitting
him

And greet with a salutation. (33:56)

Nor does there bear any bearer the burden of another.

And if one heavy-laden should invite to his burden

Nothing will be lifted from him though he be a relative.

Thou but warnest those who fear their lord in the unseen

And uphold the duty.*

And he who purifies himself:

He but purifies himself for his soul.

And unto God is the journey's end. (35:18)

Those who recite the law of God

And uphold the duty*

And spend of what we have provided them secretly and
openly

Expect a trade that perishes not (35:29)

And those who respond to their lord

And uphold the duty*

And their affair is by mutual consultation
 And of what we provide them they spend (42:38)

Fear you to send ahead charity at the time of your
 confidential conversation?

Then since you do not
 And God turns towards you:
 Uphold the duty*
 And give the purity
 And obey God and his messenger.
 And God is aware of what you do. (58:13)

O you who heed warning: when the call is heard for the
 duty* of the day of assembly:
 Hasten to the remembrance of God
 And leave commerce.
 That is best for you if you would know. (62:9)

And when the duty* is concluded
 Then disperse in the land and seek of the bounty of God
 and remember God much that you might be successful.
 (62:10)

Man was created anxious (70:19)

When evil touches him, distressed (70:20)

And when good touches him, withholding (70:21)

Save the performers of duty* (70:22)

Those who are constant in their duty* (70:23)

And those in whose wealth is a due appointed (70:24)

(For the one who asks and the one precluded) (70:25)

And those who confirm the Day of Judgment (70:26)

And those who are apprehensive of the punishment of
their lord (70:27)

(The punishment of their lord is not that from which
there is safety) (70:28)

And those who are custodians of their modesty (70:29)

Save with their spouses
Or what their right hands possess
(Then are they not censured. (70:30)

But whoso seeks beyond that:
These are the transgressors.) (70:31)

And those who are compliant with their oaths and their
pledge. (70:32)

And those who are upright in their witness. (70:33)

And those who keep to their duty.* (70:34)

These are in gardens, honoured. (70:35)

Thy lord knows that thou standest nearly two-thirds of
the night

Or a half of it

Or a third of it

As does a number of those with thee.

And God determines the night and the day.

He knew that you could not calculate it

And turned towards you:

Recite what is made easy of the Qur'an.

He knows that there will be some sick among you

And others travelling in the earth in search of the bounty
of God

And others fighting for the cause of God:

Recite what is made easy thereof

And uphold the duty*

And give the purity

And lend to God a goodly loan.

And what good you send ahead of you for your souls,
you will find it with God better and more tremendous
in reward.

And seek forgiveness of God.

God is forgiving, merciful. (73:20)

What brought you into saqar?⁷⁵ (74:42)

They will say: We have not been among the performers
of duty* (74:43)

And we have not fed the needy. (74:44)

And we jested with those who jest (74:45)

And repudiated the Day of Judgment (74:46)

Until the Certainty came to us. (74:47)

He neither gave credence

Nor performed the duty* (75:31)

But rejected and turned away (75:32)

He is successful who purifies himself (87:14)

And remembers the name of his lord

And performs the duty.* (87:15)

75 Another name for Hell.

Hast thou considered him who forbids (96:9)

A servant when he performs the duty?* (96:10)

And they are commanded only to serve God sincere to
him in doctrine

Inclining to truth

And to uphold the duty*

And to give the purity.

And that is the doctrine of the upright. (98:5)

So perform thou the duty* to thy lord

And attain thou superlative mastery. (108:2)

12

CORRUPTION OF ZAKAT

The Qur'an envisions a just society comprising individuals who compete with each other in doing good deeds and in taking care of the less fortunate among them. It never envisions a totalitarian state where people are compelled to do the state's bidding. Oppressive and tyrannical structures are all built on the premise that a system is needed to subjugate men in order to improve the condition of society.

The religion of Islam is built on the idea of a theocracy in which people are forced to live by the dictates of an oppressive set of rules and regulations. It would do us well to look at Saudi Arabia and Iran to see the results of such an ideology. It is a fact that when draconian laws are implemented, people rebel. If the Almighty God has given us free will then who are men to take it away from us? The Qur'an allows everyone the freedom to choose how to live their lives. It allows them to choose between good and evil. Our creator would have compelled us to obey Him if He desired to do so.

No compulsion is there in doctrine.
Sound judgment is clear from error.
And whoso denies idols and believes in God:
He has grasped a firm handhold which has no break.
And God is hearing, knowing. (2:256)

Thou mightest destroy thy soul from grief that they are not believers. (26:3)

If we will we can send down upon them from the sky a proof before which their necks will be pliant. (26:4)

In certain Islamic countries, a *zakat* tax of 2.5% is levied on individuals. This percentage amount is not found in the Qur'an. The word *zakat* does not mean *tax* or *charity* — it means *purity* and is used consistently to mean that in the Qur'an. A tax of any kind levied on an individual is repugnant to the letter and spirit of the Qur'an.

This corruption is part of the broader agenda to create a religion with rules and regulations which can be enforced on the masses. It is true that, if we give money to feed the poor, then we are purifying ourselves. It is also true that, if we resist our base desires, then we are purifying ourselves. There are many verses where *salaat* and *zakat* are mentioned together. We are to hold to our obligations and they in turn purify us.

Occurrences of z-k-w in the Qur'an

I have compiled a list of all verses containing words derived from the z-k-w root, from which the word *zakat* is derived.

And uphold the duty
 And give the purity*
 And be lowly with the lowly. (2:43)

And when we took an agreement of the children of Isrā'il:
 Serve not save God
 And towards parents good conduct
 And towards kin
 And the fatherless
 And the poor
 And speak kindly to mankind.
 And uphold the duty
 And give the purity.*

Then you turned away save a few among you
And you were disinclined. (2:83)

And uphold the duty and give the purity.*
And what good you send ahead for your souls
You will find it with God.
God sees what you do. (2:110)

Our lord: raise thou up among them a messenger from
them
Reading to them thy proofs
And teaching them the law and wisdom
And increasing them in purity.*
Thou art the Mighty, the Wise. (2:129)

Like as I have sent to you a messenger from among you
Reading to you our proofs
And increasing you in purity*
And teaching you the law and wisdom
And teaching you what you knew not (2:151)

Those who conceal what God has sent down of the law
and sell it for a cheap price
These eat into their bellies only fire.
And God will not speak to them on the Day of Resurrection
Nor will he increase them in purity.*
And they have a painful punishment (2:174)

It is not virtue that you turn your face towards the east
and the west.
But virtue is:
Whoso believes in God And the Last Day
And the angels
And the law
And the prophets
And gives wealth in spite of love of it to relatives
And the fatherless

And the needy
 And the wayfarer
 And those who ask
 And to manumit slaves
 And upholds the duty
 And gives the purity*
 And those who keep their pledge when they pledge
 And the patient in affliction and adversity and in battle.
 These are they who are sincere
 And these are those of prudent fear. (2:177)

And when you divorce women and their term be reached:
 Hinder not their marrying their spouses
 When they come to terms according to what is fitting.
 That whereto is exhorted he who among you believes in
 God and the Last Day
 That is purer* and cleaner for you.
 And God knows
 And you know not. (2:232)

Those who heed warning and do deeds of righteousness
 And uphold the duty
 And give the purity*
 They have their reward with their lord
 And they need not fear
 Nor will they regret. (2:277)

Those who sell the pledge of God and their oaths for a
 cheap price
 These: there is no portion for them in the hereafter.
 And God will not speak to them or look at them on the
 Day of Resurrection
 Nor will he increase them in purity*
 And they have a painful punishment. (3:77)

God has shown grace to the believers in raising up
 among them a messenger among themselves

Reciting to them his proofs
 And increasing them in purity*
 And teaching them the law and wisdom.
 And if you were before in obvious error (3:164)

Hast thou not considered those who increase themselves
 in purity?*

The truth is: God increases in purity* whom he wills
 And they will not be wronged a hair upon a date-stone.
 (4:49)

Hast thou not considered those to whom it was said:
 Restrain your hands
 And uphold the duty
 And give the purity*
 But when fighting is ordained for them then some among
 them fear men like the fear of God
 Or a stronger fear?
 And they say: Our lord: why hast thou ordained fighting
 for us?
 Oh that thou wouldst but delay us a little while!
 Say thou: Little is the enjoyment of this world.
 And the hereafter will be better for him who is in prudent
 fear.
 And you will not be wronged a hair upon a date-stone.
 (4:77)

But those established in knowledge and the believers
 among them
 Believe in what is sent down to thee and what was sent
 down before thee
 As do the upholders of the duty
 And the givers of the purity*
 And the believers in God and the Last Day.
 These will we give a tremendous reward. (4:162)

And God took an agreement of the children of Isrā'īl.

And we raised up among them twelve leaders.
 And God said: I am with you
 If you uphold the duty
 And give the purity*
 And believe in my messengers
 And support them
 And lend to God a goodly loan.
 I will remove from you your evil
 And make you enter gardens beneath which rivers flow.
 Then whoso among you denies after that has strayed
 from the evenness of the way. (5:12)

Your ally is but God and his messenger
 And those who heed warning
 Those who uphold the duty
 And give the purity*
 And are lowly. (5:55)

And ordain thou for us good in this world and in the
 hereafter.
 We have returned to thee.
 He said: I strike with my punishment whom I will.
 But my mercy encompasses all things: I will ordain it for
 those of prudent fear
 And who give the purity*
 And those who believe in our proofs (7:156)

And when the inviolable moons have passed:
 Kill the idolaters wherever you find them
 And seize them
 And restrain them
 And lie in wait for them at every place of ambush.
 And if they repent
 And uphold the duty
 And give the purity:*
 Let them go their way.
 God is forgiving, merciful. (9:5)

But if they repent
 And uphold the duty
 And give the purity:*
 They are your brethren in doctrine.
 And we set out and detail the proofs for people who
 know. (9:11)

He but inhabits the places of worship of God who
 believes in God and the Last Day
 And upholds the duty
 And gives the purity*
 And fears not save God.
 And it may be that these are among the rightly guided.
 (9:18)

And the believing men and believing women are allies of
 one another
 They enjoin what is fitting
 And forbid perversity
 And uphold the duty
 And give the purity*
 And obey God and his messenger.
 These: God will have mercy on them.
 God is mighty, wise. (9:71)

Take thou charity of their wealth to cleanse them
 And to increase them in purity* thereby
 And perform thou the duty befitting them.
 Thy duty is an assuagement for them.
 And God is hearing, knowing. (9:103)

And thus did we raise them up
 That they might question one another among themselves.
 Said a speaker among them: How long have you tarried?
 They said: We have tarried a day or a part of a day.
 Said they: Your lord best knows how long you have
 tarried.

And send one of you with this money of yours to the town

And let him see what food is purest* there and bring you a provision therefrom.

And let him be circumspect

And let not anyone be aware of you. (18:19)

So they set out.

When they had met a lad he killed him.

He said: Hast thou killed a pure* soul for other than a soul?

Thou hast done a detestable thing. (18:74)

And we intended that their lord should give them in exchange better than him in purity* and nearer in mercy. (18:81)

O Yaḥyā: hold thou fast to the law!

And we gave him judgment when a child (19:12)

And tenderness from ourselves

And purity.*

And he was in prudent fear (19:13)

He said: I am but a messenger of thy lord, that I might give thee a pure* lad (19:19)

He said: I am the servant of God.

He has given me the law and made me a prophet (19:30)

And made me blessed wheresoever I be

(And enjoined upon me the duty and the purity* as long as I live) (19:31)

He enjoined upon his people the duty and the purity*

And was acceptable in the sight of his lord. (19:55)

(Whoso comes to his lord as an evildoer:
 For him is Hell.
 Therein will he neither die nor live. (20:74)

And whoso comes to him as a believer
 Having done deeds of righteousness:
 They have the high degrees (20:75)

Gardens of perpetual abode beneath which rivers flow
 They abiding eternally therein.
 And that is the reward for him who purifies* himself.)
 (20:76)

And we made them leaders guiding by our command
 And instructed them in doing good deeds
 And upholding the duty
 And giving the purity*
 And they served us. (21:73)

Those who if we establish them in the land
 Uphold the duty
 And give the purity*
 And enjoin what is fitting
 And forbid perversity.
 And to God belongs the final outcome of matters. (22:41)

And strive for God with the striving due him
 (He chose you and placed not upon you in doctrine any
 distress:
 The creed of your father Ibrāhīm.
 He named you those submitted before
 And in this.)
 That the messenger might be a witness unto you
 And that you might be witnesses unto men.
 So uphold the duty
 And give the purity*
 And hold fast to God.

He is your benefactor.
 Excellent is the Benefactor!
 And excellent is the Helper! (22:78)

And those who act in accordance with the purity* (23:4)
 O you who heed warning: follow not the footsteps of the
 shayṭān.

And whoso follows the footsteps of the shayṭān:
 He enjoins sexual immorality and perversity.
 And were it not for the bounty of God and his mercy to
 you

Not one of you would ever become pure.*
 But God increases in purity* whom he wills.
 And God is hearing, knowing. (24:21)

And if you find not therein anyone:
 Enter not until leave be given you.
 And if it be said to you:
 Go back
 Then go back.
 It is purer* for you.
 And God knows what you do. (24:28)

Say thou to the believing men that they restrain some of
 their vision
 And guard their modesty.
 That is purer* for them.
 God is aware of what they do. (24:30)

Men whom neither trade nor commerce divert from
 remembrance of God
 And upholding the duty
 And giving the purity*
 Fear a day wherein hearts and eyes will turn about
 (24:37)

And uphold the duty

And give the purity*
 And obey the messenger
 That you might obtain mercy. (24:56)

Those who uphold the duty
 And give the purity*
 And of the hereafter they are certain: (27:3)

And what you give of usury that it might increase in the
 wealth of men:
 There is no increase with God.
 But what you give of purity* desiring the countenance
 of God:
 These receive recompense manifold. (30:39)

Those who uphold the duty
 And give the purity*
 And of the hereafter are certain: (31:4)

And stay within your households
 And make not a display of yourselves with the display of
 the former time of ignorance.
 And uphold the duty
 And give the purity* and obey God and his messenger.
 God but intends to remove abomination from you,
 people of the household
 And to purify* you completely. (33:33)

Nor does there bear any bearer the burden of another.
 And if one heavy-laden should invite to his burden
 Nothing will be lifted from him though he be a relative.
 Thou but warnest those who fear their lord in the unseen
 And uphold the duty.
 And he who purifies* himself:
 He but purifies* himself for his soul.
 And unto God is the journey's end. (35:18)

Those who give not the purity*
 And are deniers of the hereafter! (41:7)

Those who abstain from the enormities of falsehood and
 sexual immoralities save slight mistakes.
 Thy lord is of abounding mercy.
 He knew you best when he brought you into being from
 the earth
 And when you were hidden in the bellies of your mothers.
 Then hold not your souls to be pure.*
 He knows best those of prudent fear. (53:32)

Fear you to send ahead charity at the time of your
 confidential conversation?
 Then since you do not and God turns towards you:
 Uphold the duty
 And give the purity*
 And obey God and his messenger.
 And God is aware of what you do. (58:13)

He it is who raised up among the unschooled a messenger
 from among them
 Reciting to them his proofs
 And increasing them in purity*
 And teaching them the law and wisdom
 (Though they were before in obvious error) (62:2)

Thy lord knows that thou standest nearly two-thirds of
 the night
 Or a half of it
 Or a third of it
 As does a number of those with thee.
 And God determines the night and the day.
 He knew that you could not calculate it
 And turned towards you:
 Recite what is made easy of the Qur'an.
 He knows that there will be some sick among you

And others travelling in the earth in search of the bounty
of God

And others fighting for the cause of God:

Recite what is made easy thereof

And uphold the duty

And give the purity*

And lend to God a goodly loan.

And what good you send ahead of you for your souls,
you will find it with God better and more tremendous
in reward.

And seek forgiveness of God.

God is forgiving, merciful. (73:20)

Go thou to Fir'awn.

He has transgressed (79:17)

So say thou: Wouldst thou purify* thyself? (79:18)

And I will guide thee to thy lord

So thou shalt fear. (79:19)

He frowned and turned away (80:1)

That the blind man came to him. (80:2)

And what can make thee know?

He might have purified* himself (80:3)

Or taken heed

And the reminder benefited him. (80:4)

As for him who is rich: (80:5)

To him thou payest attention (80:6)

But not upon thee is it that he purify* himself not. (80:7)

He is successful who purifies* himself (87:14)

And remembers the name of his lord
And performs the duty. (87:15)

He has succeeded who increased it⁷⁶ in purity* (91:9)

And he has failed who buried it (91:10)

Who gives his wealth that he might purify* himself.
(92:18)

And they are commanded only to serve God
Sincere to him in doctrine
Inclining to truth
And to uphold the duty
And to give the purity.*
And that is the doctrine of the upright. (98:5)

76 His soul.

13

CORRUPTION OF SUJUD

The extent of corruption inherent in the religion of Islam should now be evident to the sincere reader. I must impress upon you that these corruptions were done with a definite aim by the elite. They were done to hide plain Qur'anic concepts that exhort men to serve God and to stand up for justice. The creation of any religion is dependent on corruption of God-given scriptures by religious scholars. This is standard operating procedure of corrupt men who wish to extinguish the light of God. God has already revealed to us similar tactics by the Jews.

Some of those who hold to Judaism twist words from
their places

(And they say: We hear and we oppose

And: Hear thou other than what is heard

And: Comply thou with us!)

Twisting their tongues and slandering the doctrine.

And had they said: We hear and we obey

And: Hear thou and examine thou us

It would have been better for them and more upright.

But God cursed them for their denial:

They do not believe save a few. (4:46)

And because of their violation of their agreement we
 cursed them and made their hearts hard
 They twist words from their places
 And forget a portion of what they were reminded therein.
 And thou wilt not cease to find treachery from them
 Save a few of them.
 But pardon thou them and forbear thou.
 God loves the doers of good. (5:13)

We will now look at the word *sujud* and identify its true meaning. The word *sujud*⁷⁷ is derived from the Arabic root s-j-d. Adherents of the religion of Islam claim that the word *sujud* means *to put your forehead on the ground facing the Kaaba during a ritual prayer*. Such a high degree of specificity cannot be sustained across the whole text of the Qur'an. When pressed, translators switch from this specific ritualistic action to a general meaning. They are oblivious to the real meaning of *sujud*, which is *submission*. I will mention a couple of these deviations regarding *sujud*.

Let's look at two verses in which the word *sujjadan* (*in sujud*) is used. You can verify that the same Arabic word is used in both verses. Yusuf Ali chooses to translate *sujjadan* as "prostrating" in the first verse (16:48) and as "humility" in the second verse (7:161) since he knows the rendering of *sujjadan* as *prostrating* — *putting one's forehead to the ground* — would make no sense in the second verse.

Do they not look at Allah's creation, (even) among
 (inanimate) things, — How their (very) shadows
 turn round, from the right and the left, prostrating⁷⁸
 themselves to Allah, and that in the humblest manner?
 (16:48)

And remember it was said to them: "Dwell in this town
 and eat therein as ye wish, but say the word of humility
 and enter the gate in a posture of humility:⁷⁹ We shall

⁷⁷ *sujud* is closely related to *islam*.

⁷⁸ Arabic: *sujjadan*.

⁷⁹ Arabic: *sujjadan*.

forgive you your faults; We shall increase (the portion of) those who do good.” (7:161)

Below is another set of verses in which Yusuf Ali is unable to render *yasjuduna* (performing *sujud*) as *prostration* due to problematic implications for those who prostrate during a ritual prayer — i.e., the current adherents of the religion of Islam.

I⁸⁰ found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne. (27:23)

I found her and her people worshipping⁸¹ the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path,- so they receive no guidance, — (27:24)

Yusuf Ali is now caught in a dilemma. The hoopoe bird was conveying to Solomon that he saw the people of Sheba *yasjuduna* to the sun. If the word *yasjuduna* means *prostrating by putting your forehead on the ground* to the sun, then the adherents of the Islamic religion today are guilty of sun worship during their afternoon prayer. An observer knowing nothing about the religion of Islam would see them prostrating during the afternoon prayer — when the sun is at its zenith — and conclude that these people worship the sun.

Yusuf Ali is aware of this implication and switches his translation to “worshipping” instead of “prostrate.” This is not an honest rendering. Perhaps we should not delve into the reasons Yusuf Ali renders *sujud* as he does, but what is evident is that it cannot mean prostration in any form if we apply this definition consistently across the Qur’an.

A Logical approach to Sujud

I will now attempt to show you in the following discussion how a typical adherent of the religion of Islam justifies following the rituals

80 The hoopoe bird relating to Solomon.

81 Arabic: *yasjuduna*.

of his forefathers when confronted with the Qur'an. Yusuf Ali's translation follows:

Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth, — the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace, — None can raise to honour: for Allah carries out all that He wills. (22:18)

How do the sun, moon, stars, and mountains “bow down” before God? Obviously, they do not have hands, feet, and a forehead, so how do they specifically bow down before God? The answer given by people defending the practice of their forefathers is that they are bowing down before God figuratively. Obviously, a meaning of *putting one's forehead on the ground* does not make any sense when talking about inanimate objects. Let's look at another translation by Yusuf Ali:

So the magicians were thrown down to prostration:⁸²
they said, “We believe in the Lord of Aaron and Moses”.
(20:70)

In this context, the sorcerers *sujjadan* (*in sujud*) after seeing Moses's staff turn into a snake. How can people who know nothing about the supposed rituals of Moses know perfectly well to put their forehead on the ground facing Mecca? This does not make any sense. Usually the argument forwarded by the unthinking is that the custom of putting one's forehead on the ground to denote submission was known at that time. However, if we read the verse carefully we can see how the sorcerers *sujjadan* to God: they exclaimed, “We have come to believe in the Sustainer of Moses and Aaron!”

One final translation by Yusuf Ali of a verse in which *sujjadan* occurs:

⁸² Arabic: *sujjadan*.

And remember it was said to them: “Dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility:⁸³ We shall forgive you your faults; We shall increase (the portion of) those who do good.” (7:161)

In this verse, the context is that the children of Isrā’īl are told to enter a land and fight the people there. Does it make any sense that God would command a people to enter a gate by dragging their forehead on the ground, especially when they were expected to fight an enemy? Yusuf Ali is well aware of the issue at hand and therefore switches the rendering of *sujjadan* to “in a posture of humility.” Keep in mind that the same word *sujjadan* is also used in verse 20:70. One would wish the translator would make up his mind about what *sujjadan* really means and translate consistently.

Occurrences of s-j-d in the Qur’an

I have compiled a list of all verses containing words derived from the s-j-d root, from which the word *sujud* is derived.

And when we made the house a meeting place for
mankind and a place of security
(And make from the station of Ibrāhīm a place of duty)
And we commissioned Ibrāhīm and Ismā’īl:
Purify my house
For those who move about
And those who remain
And the lowly, the submitting.* (2:125)

And when we said:
Enter this city and eat freely of it what you will
And enter the gate in submission*
And say: A mitigation
We will forgive you your errors
And will increase the doers of good. (2:58)

83 Arabic: *sujjadan*.

And we raised above them the mount for their agreement.
 And we said to them:
 Enter the gate in submission.*
 And we said to them:
 Transgress not the Sabbath.
 And we took from them a stern agreement. (4:154)

And we have created you.
 Then have we fashioned you.
 Then said we to the angels:
 Submit* to Ādam.
 And they submitted* save Iblīs.⁸⁴
 He was not of those who submit.* (7:11)

And the sorcerers fell in submission.* (7:120)

And when it was said to them:
 Dwell in this city and eat freely of it what you will
 And say: A mitigation
 And enter the gate in submission*
 We will forgive you your errors
 We will increase the doers of good (7:161)

The repentant
 The serving
 Those praising
 Those journeying
 The lowly
 Those submitting*
 Those enjoining what is fitting
 And those forbidding perversity
 And the keepers of the limits of God [these are the
 believers]
 And bear thou glad tidings to the believers. (9:112)

84 Satan's name before his fall.

When Yūsuf⁸⁵ said to his father: O my father:
 I saw eleven stars and the sun and the moon
 I saw them submitting* to me (12:4)

And he raised his parents upon the throne.
 And they fell down to him in submission*
 And he said: O my father: this is the fulfilment of my
 dream before.
 My lord has made it true.
 And he did good to me when he took me out of the prison
 And brought you from the desert
 After the *shayṭān* had provoked to evil between me and
 my brethren.
 My lord is subtle in what he wills.
 He is the Knowing, the Wise. (12:100)

And when I have formed him and have breathed into
 him of my Spirit:
 Fall down
 To him in submission* (15:29)

Then the angels submitted,* all of them together (15:30)

Save Iblīs.
 He refused to be with those who submit.* (15:31)

He said: O Iblīs: what ails thee that thou art not with
 those who submit?* (15:32)

Said he: I am not one to submit* to a mortal
 Whom thou hast created from sounding clay
 From dark slime transmuted. (15:33)

But give thou glory with the praise of thy lord
 And be thou among those who submit* (15:98)

85 Joseph.

Have they not considered what God has created of a
 thing
 Turning its shadow right and left in submission* to God?
 And they are abased. (16:48)

And to God submits* what is in the heavens and what is
 in the earth among creatures
 And the angels
 And they are not proud. (16:49)

Say thou: Believe in it or believe not [you neither benefit
 nor harm God thereby]
 Those who were given knowledge before it
 When it is read to them they fall down most earnestly in
 submission* (17:107)

These are they to whom God showed favour among the
 prophets
 Among the progeny of Ādam
 And among those we carried with Nūḥ⁸⁶
 And among the progeny of Ibrāhīm and Isrā'īl
 And among those we guided and chose.
 When the proofs of the Almighty were recited to them
 they fell down in submission* and weeping. (19:58)

And the sorcerers were cast down in submission.*
 They said: We believe in the lord of Hārūn and Mūsā.
 (20:70)

And when we settled for Ibrāhīm the position of the
 house:
 Ascribe thou not a partnership with me to anything
 And purify thou my house for those who move about
 and those who stand
 And the lowly, the submitting.* (22:26)

86 Noah.

And who spend the night in submission* and in rising to
their lord. (25:64)

Then the sorcerers fell in submission.* (26:46)

And thy going to and fro among those who submit.*
(26:219)

Those but believe in our proofs who
When they are reminded thereof
Fall down in submission.*
And they give glory with the praise of their lord
And they are not proud. (32:15)

Then when I have formed him and breathed into him of
my Spirit:
Fall down
To him in submission.* (38:72)

And the angels submitted,* all of them together (38:73)

Save Iblīs.
He was proud and was of those who spurn guidance
while claiming virtue. (38:74)

He said: O Iblīs: what hinders thee from submitting* to
that which I have created with my hands?
Art thou become proud?
Or art thou of the exalted? (38:75)

If he who is devoutly dutiful in the watches of the night
Submitting*
And rising
Fearing the hereafter
And hoping for the mercy of his lord [be like one who
does not]

Say thou: Are they equal, those who know and those
 who know not?
 There take heed but those possessed of insight. (39:9)

Muhammad is the messenger of God.
 And those with him are hard against the atheists
 Merciful among themselves
 (Thou seest them lowly, in submission*
 Seeking favour and pleasure from God
 Their mark on their faces in the wake of the Submission.)*
 That is their example in the Torah.
 And their example in the Gospel is like a seed that put
 forth its shoot and became stout
 And took its place upon its stem impressing the sowers
 That he might enrage the atheists by them.
 God has promised those who heed warning and do
 deeds of righteousness among them forgiveness and a
 tremendous reward. (48:29)

And some of the night:
 Glorify thou him
 And at the ends of the Submission.* (50:40)

The day the dread event is uncovered
 (And they are invited to the Submission*
 But they are not able) (68:42)

Their eyes will be humble
 Humiliation covering them.
 And they had been invited to the Submission* when they
 were whole. (68:43)

14

CORRUPTION OF RUKUH

The concept of *rukuh* as promulgated by the religion of Islam is *to bow* during the ritual prayer called *salaat*. We have already established that *salaat* does not mean a ritual prayer. An attentive and sincere study of all verses in which the word *rukuh* occurs leads us to conclude that it means *to be humble*. That is the only meaning that fits in all verses of the Qur'an. If the argument is that we are taking the word of God too literally, then my answer is as follows: if the Qur'an is indeed a revelation from the creator of the heavens and the earth, then everything in it needs to be perfect and consistent. The Qur'an itself claims to be free from contradiction and free from deviation. To assign words in the Qur'an superfluous or metaphorical meanings is to deny this claim. Words lose meanings and turn into playthings when we assign them no firm value.

Praise belongs to God who sent down the law upon his
servant
(And has not placed therein deviation) (18:1)

Straight
That is might warn of severe punishment from his
presence

And bring glad tidings to the believers who do deeds of
 righteousness
 That they have a goodly reward (18:2)

Occurrences of r-k-w in the Qur'an

I have compiled a list of all verses containing words derived from the r-k-w root, from which the word *rukūh* is derived.

And uphold the duty
 And give the purity
 And be lowly* with the lowly.* (2:43)

And when we made the house a meeting place for
 mankind and a place of security
 (And make from the station of Ibrāhīm a place of duty)
 And we commissioned Ibrāhīm and Ismā'īl:
 Purify my house
 For those who move about
 And those who remain
 And the lowly,* the submitting. (2:125)

O Maryam: be thou devoutly dutiful to thy lord
 And submit thou
 And be thou lowly* with the lowly.* (3:43)

Your ally is but God and his messenger
 And those who heed warning
 Those who uphold the duty
 And give the purity
 And are lowly.* (5:55)

The repentant
 The serving
 Those praising
 Those journeying
 The lowly*

Those submitting
 Those enjoining what is fitting
 And those forbidding perversity
 And the keepers of the limits of God [these are the
 believers]
 And bear thou glad tidings to the believers. (9:112)

And when we settled for Ibrāhīm the position of the
 house:
 Ascribe thou not a partnership with me to anything
 And purify thou my house for those who move about
 and those who stand
 And the lowly,* the submitting. (22:26)

O you who heed warning: be lowly*
 And submit
 And serve your lord
 And do good
 That you might be successful. (22:77)

Said he: He has wronged thee in asking thy ewe for his
 ewes
 And many among acquaintances oppress one another
 Save those who heed warning and do deeds of
 righteousness
 And few are they.
 And Dāwūd saw that we had but subjected him to means
 of denial
 And he sought forgiveness of his lord and fell down
 humbly* and repented. (38:24)

Muhammad is the messenger of God.
 And those with him are hard against the atheists
 Merciful among themselves
 (Thou seest them lowly,* in submission
 Seeking favour and pleasure from God
 Their mark on their faces in the wake of the Submission.)

That is their example in the Torah.

And their example in the Gospel is like a seed that put
forth its shoot and became stout

And took its place upon its stem impressing the sowers
That he might enrage the atheists by them.

God has promised those who heed warning and do
deeds of righteousness among them forgiveness and a
tremendous reward. (48:29)

And when it is said to them:

Be lowly*

They are not lowly.* (77:48)

15

LIFE OF THIS WORLD

What is the life of this world? A fleeting pleasure punctuated with a lot of pain. We are born, we live, and we die. Life is a constant struggle full of worries and difficulties. In today's world, we have modern conveniences that people of old could only have dreamed of, yet we are not content. People use all sorts of distractions to lessen the hardships of life. Some people use mass entertainment, some use drugs, while others try to lose themselves in hedonism. However we may choose to live our lives, we cannot escape the inevitable fact that we are all going to die. All things are born, mature, and die.

It is a strange thing, then, that the same man who endeavors all his life to acquire wealth, prestige, and honor is blind to the fact that he will lose it all come death. There is no permanence. This is the state of those who deny the hereafter. The verses below refer to the deniers among the Jews, but are true for the generality of mankind — most people do not *really* believe in a life after death.

Say thou: If the abode of the hereafter with God be for
you to the exclusion of mankind
Then wish for death if you be truthful. (2:94)

And never will they wish for it because of what their
hands have sent before them.

And God knows the wrongdoers. (2:95)

And thou wilt find them the greediest of men for life
 And among those who ascribe a partnership.
 One of them would love to be given the span of a
 thousand years
 But it would not remove him from the punishment were
 he to be given the span.
 And God sees what they do. (2:96)

It would then seem unreasonable that we invest all our resources on this temporal life. A far better strategy would be to work towards the betterment of our afterlife, which is eternal. Yet men do not pay heed to their inevitable demise. They think that by ignoring this reality they can escape it. Such a state of affairs is not reasonable. God gives us the truth regarding this temporal life.

Every soul will taste death
 And you will but be paid in full your rewards on the Day
 of Resurrection.
 And whoso is removed from the fire and made to enter
 the garden:
 He has attained.
 And the life of this world is only the enjoyment of
 deception. (3:185)

Wheresoever you be death will overtake you
 And though you be in castles built high [it will find you]
 And if good befalls them they say:
 This is from God.
 And if evil befalls them they say:
 This is from thee.
 Say thou: All is from God.
 Then what ails these people?
 They scarcely understand a statement. (4:78)

Have then not reflected?

There is no madness in their companion.
He is only a clear warner. (7:184)

Have they not considered the dominion of the heavens
and the earth
And what things God has created
And that it may be that their term has drawn nigh?
And in what narration after this will they believe?
(7:185)

The example of the life of this world is but like the water
we send down from the sky
And mingle with the plants of the earth of which men
and cattle eat.
When the earth has taken her decoration and is made
fair
And its people think they have mastery over it
There comes our command by night or by day
And we make it reaped as if it had not flourished the day
before.
Thus do we set out and the detail the proofs for people
who reflect. (10:24)

And present thou to them the example of the life of this
world
As water which we send down from the sky
Then mingle with the vegetation of the earth:
It becomes dry stalks which the winds scatter.
And God is omnipotent over everything. (18:45)

We inherit the earth and such as are thereon.
And to us are they returned. (19:40)

They know the visible show of the life of this world
And are heedless of the hereafter. (30:7)

Know that the life of this world is but play

And diversion
And adornment
And mutual boasting among you
And competition for increase in wealth and children.
Like the example of a rain: it impresses the atheists with
its growth
Then it withers and thou seest it turn to yellow
Then it becomes chaff.
And in the hereafter is severe punishment and
forgiveness and good pleasure from God.
And the life of this world is only the enjoyment of
deception. (57:20)

Glorify thou the name of thy lord, the Most High (87:1)

Who created
And fashioned (87:2)

And who determined
And guided (87:3)

And who brought forth the pasture (87:4)

Then made it russet-brown decay (87:5)

The truth is: you prefer the life of this world (87:16)

When the hereafter is better and more lasting. (87:17)

16

WHAT IS OUR PURPOSE?

Having established that there is a God who created us, the natural question is, “To what purpose?” This age old question has perplexed thinkers. Most people assume that our purpose in life is to improve our lot. Men toil all their lives to accumulate riches, prestige, and status. We are taught that we must use all our resources to better our lives and to enjoy trivial pursuits that bring us contentment and pleasure. Yet these things do not bring us the bliss we so ardently desire. The Qur’an explains to us our true mission in this life.

And I created the *jinn* and men only that they might serve me. (51:56)

The Qur’an uses the word *abad* to mean *serve* and not *worship*. The above verse is usually translated as, “and I created the *jinn* and men only that they might worship me.” Those who have taken the time to consider the Qur’an with care know that God wants us to serve and not worship Him. We must question this twisting of this word by translators.

When adherents of the religions of Christianity and Islam are told that God wants them to worship Him, then naturally they take it to mean that they must sing hymns or perform ritual prayers. If, on the other hand, they are told that God wants them to serve Him, then they

must look in their respective scriptures to find out how to perform this service. This is not merely a pedantic issue. Millions have been deceived into thinking they are doing good deeds by performing meaningless rituals when in reality they are doing nothing of value. It is presumptuous of us to think we know how God wants us to serve Him. We must look in the Qur'an and the previous scriptures He sent down to know how to please Him. The Qur'an is very clear on this matter:

Say thou: Shall we inform you of those most in loss in deeds? (18:103)

Those whose effort is astray in the life of this world
When they think that they do well in deed (18:104)

It is not virtue that you turn your faces towards the east
and the west.

But virtue is:

Whoso believes in God

And the Last Day

And the angels

And the law

And the prophets

And gives wealth in spite of love of it to relatives

And the fatherless

And the needy

And the wayfarer

And those who ask

And to manumit slaves

And upholds the duty

And gives the purity

And those who keep their pledge when they pledge

And the patient in affliction and adversity and in battle.

These are they who are sincere

And these are those of prudent fear. (2:177)

We have been misled by those who claim to be men of God. Doing

good deeds, not rituals, will save us from punishment. Tomes have been written detailing rituals in order to please God, but it is not complicated. God does not speak in riddles. He has sent down a clear book for us to study using reason. The claim of adherents of the religion of Islam that their ritual prayer is dictated by God is a lie. God has created us to strive to earn His pleasure by doing good deeds.

They believe in God and the Last Day
 And enjoin what is fitting
 And forbid perversity
 And compete in good works.
 And these are among the righteous. (3:114)

And he it is who created the heavens and the earth in six
 days
 (And his throne is upon the water)
 That he might try you, which of you is best in deed.
 And if thou say:
 You will be raised up after death
 Those who are indifferent to warning will say:
 This is only obvious sorcery. (11:7)

We made what is on the earth an adornment for it that
 we might try them
 Which of them is best in conduct. (18:7)

And we will make what is thereon a barren ground.
 (18:8)

In that are proofs.
 And we are testing. (23:30)

And we created not the sky and the earth and what is
 between them in vain.
 That is the assumption of those who are indifferent to
 warning.

And woe to those who are indifferent to warning from
the fire! (38:27)

If we make those who heed warning and do deeds of
righteousness like the workers of corruption in the
land: [then should we be unrighteous or unfair]

Or if we make those of prudent fear like the licentious:
[then should we be unrighteous or unfair] (38.28)

There is no call to do complicated rituals in a prescribed manner to serve God. There is only the call to do good deeds. These deeds are enumerated many times in the Qur'an. Feeding the poor, taking care of one's parents, and speaking the truth are good deeds. Similarly, children are taught from an early age the importance of compassion, patience, and justice. This is what God calls us towards. If everyone did this we would not be living in the cruel and heartless world of today. The ultimate potential of man is unlocked when he uses the gift of intellect given to him by God. The realization of this potential is the highest endeavor of which we are capable.

He it is who created you from dust
Then from a drop of fluid
Then from a clinging thing
Then he brings you forth as a child
Then that you reach your maturity
Then that you become old
(and among you is he who is caused to die before)
And that you reach a named term
And that you might use reason. (40:67)

17

ANCIENT CIVILIZATIONS

How many great civilizations have gone before us? The Roman Empire, despite all its achievements and glory, decayed to nothing. In that is a lesson for all of us. I am addressing specifically patriots who are engaged in country worship. Young men are encouraged to join the army and sacrifice their lives for the false concept of country. Before them, men fought and died for their kings. No doubt, men before them fought and died for the glory of their empires. A thinking man knows that the concept of a country is ridiculous. Yet we see today the erection of borders and people sacrificing their lives to protect these borders. Is it not the height of folly that a man is your enemy because he was born in a different country? He would be your brother in arms if he was born in your country. The massacre of millions of peoples in world wars is a testament to the power of the brainwashing the elite practice on their population. Men are routinely told that if they do not sacrifice their lives for their country then their country would cease to exist. Millions have sacrificed their lives for countries and empires, and yet they still decayed. Their homeland is no more because everything is destroyed. This is in the law of God.

And there is no city save we will destroy it before the Day
of Resurrection, or punish it with severe punishment.
That is in the law inscribed. (17:58)

The destruction of civilizations happens as a punishment from God. God is not arbitrary. Once a civilization reaches the pinnacle of decadence and immorality, it is destroyed. This is a fact. The Qur'an mentions past civilizations and their grandeur. They were destroyed not because young men did not fight to preserve their borders — they were destroyed because thinking men did not have the courage to stand up against tyranny and oppression. The few who did were killed by the elite. We see today the wholesale persecution and killing of journalists and men who stand up against the elite. Those who dare to warn the corrupters and expose their sins are hunted down. This is not a recent phenomenon, as the Qur'an points out. It is our duty⁸⁷ as men of God to stand up and warn the transgressors of the severe punishment in store for them if they do not repent and make right.

And when a community among them said:
 Why exhort you a people whom God will destroy or
 punish with a severe punishment?
 They said: As justification before your lord
 And that they might be in prudent fear. (7:164)

God is watching over his servants. He allows the wicked time to see the error of their ways and make amends. He delays judgment for a time but, when their time comes, He is swift in reckoning.

Have they not considered how many a generation we
 destroyed before them?
 We established them in the earth as we have not
 established you
 And we sent the sky upon them in abundant rains and
 made the rivers flow beneath them.
 Then we destroyed them for their transgressions
 And brought into being after them another generation.
 (6:6)

Say thou:
 Travel in the land

87 Arabic: *salaat*.

Then see how was the final outcome of the repudiators.
(6:11)

Say thou: Look at what is in the heavens and the earth.
But the proofs and the warnings avail not a people who
do not believe. (10:101)

Do they await save the like of the days of those who came
and went before them?

(Say thou: Wait.
I am with you waiting.) (10:102)

And we sent before thee only men whom we instructed
from among the people of the cities.

(Have they not travelled in the land and seen how was
the final outcome of those who were before them?

And the abode of the hereafter is best for those who are
in prudent fear.

Will you then not use reason!) (12:109)

And when our clear proofs are recited to them those
who are indifferent to warning say to those who heed
warning:

Which of the two factions is better in station and better
in assembly? (19:73)

But how many generations we destroyed before them
were better in possessions and appearance! (19:74)

And how many generations destroyed we before them?
Perceivest thou any one of them?

Or hearest from them a sound? (19:98)

Does it not then guide them how many generations we
destroyed before them amid whose dwellings they
walk?

In that are proofs for possessors of intelligence. (20:128)

But: (they say) a confused medley of dreams
 But: he has invented it
 But: he is a poet
 So let him bring us a proof like unto that sent to the men
 of old! (21:5)

No city believed before them among those we destroyed.
 Would they then believe? (21:6)

And we sent before thee only men whom we instructed.
 (And ask the people of the remembrance if you know
 not.) (21:7)

And we created not the sky and the earth and what is
 between them in jest. (21:16)

If we had wished to take a diversion we could have taken
 it from our presence If we were to do so. (21:17)

And how many a city did we destroy while they were
 doing wrong
 (And is desolate!)
 And a deserted well [is desolate!]
 And a lofty castle [is desolate!] (22:45)

(Did they not travel in the land
 And have hearts with which to reason
 Or ears with which to hear?
 And it is not the eyes that are blind
 But blind are the hearts which are in the breasts. (22:46)

And they ask thee to hasten the punishment.
 And God does not fail in his promise.
 And a day in the sight of God is as a thousand years of
 what you count.) (22:47)

And those who are indifferent to warning say:

When we and our fathers are dust, will we be brought forth? (27:67)

We have been promised this — we and our fathers — before

This is only the legends of former peoples. (27:68)

Say thou: Travel in the land and see how was the final outcome of the evildoers. (27:69)

And how many a city we destroyed that boasted of its means of livelihood:

Those their dwellings have not been inhabited after them save a little.

And we are the inheritors. (28:58)

Have they not travelled in the land and seen how was the final outcome of those who were before them?

They were stronger than them in power

And they tilled the earth and inhabited it more than they have inhabited it.

And their messengers came to them with clear evidence.

And God wronged them not

But they wronged their souls. (30:9)

Say thou: Travel in the land and see how was the final outcome of those who were before.

Most of them were idolaters. (30:42)

Does it not guide them how many generations we destroyed before them among whose dwellings they walk?

In that are proofs.

Will they then not hear! (32:26)

Have they not travelled in the land and seen how was the final outcome of those who were before them?

And they were stronger than them in power.
 And God is not such that anything in the heavens or in
 the earth should escape him.
 He is knowing, powerful. (35:44)

Have they not considered how many generations we
 destroyed before them?
 They will not return to them. (36:31)

And each will be summoned before us all together.
 (36:32)

Have they not travelled in the land and seen how was the
 final outcome of those before them?
 They were more numerous than they
 And stronger in power and impact in the earth:
 There availed them not that which they earned: (40:82)

When their messengers brought them clear evidence
 they exulted at what they had of knowledge
 But there surrounded them that whereat they mocked.
 (40:83)

Then as for ^{Ād:}⁸⁸ They were proud in the land without
 cause.
 And they said: Who is mightier than us in power?
 (Had they not considered that God who created them, he
 is mightier than them in power?)
 And they denied our proofs. (41:15)

And we have destroyed stronger than them in might.
 And the example of the former peoples has gone before.
 (43:8)

And we destroyed what surrounds you of cities and
 expounded the proofs

88 People of Prophet Hud.

That they might return. (46:27)

Have they not travelled in the land to see how was the
final outcome of those who were before them?

God destroyed them.

And for those who spurn guidance while claiming virtue
is the like thereof (47:10)

Because God is benefactor to those who heed warning
And because those who spurn guidance while claiming
virtue have no benefactor. (47:11)

And how many generations did we destroy before them!
They were stronger than them in might
And they penetrated into the land.
Had they any place of refuge? (50:36)

Have we not destroyed the former peoples (77:16)

Then caused to follow those who came later? (77:17)

18

WHY DO PEOPLE NOT BELIEVE?

A thinking man, after seeing all these proofs, would either be convinced or remain unconvinced. It is not within my power to guide you. It is not within your power to guide yourself. Messengers were unable to guide the communities they were sent to. It is only God who guides. The Qur'an speaks of this issue at length. God chooses from His servants and guides whom He wills. Of course, it is our obligation as believers to call men towards God but we do not have authority to force anyone to believe. This in itself is one of the most potent proofs of faith. We all are living in the same world, yet some deny and others believe. God is the Subtle and His workings are unfathomable to us.

Many years ago, when I was stumbling in the darkness, I used to think that if I were to see a miracle from God — as the Jews saw the parting of the sea — then I would believe. It is a strange thing, then, that most of the Jews did not believe after witnessing such a miracle. The Qur'an tells us that they made a calf as their idol after seeing manifest proofs from God. They rebelled against God in many instances.

A miracle is not a surety that people will believe. I believe in God and in the Qur'an not because I witnessed a miracle but because God put faith in my heart. I was guided to him by reason at first and then God placed belief in my heart.

And there prevented us from sending proofs only that
 the men of old repudiated them.
 And we gave Thamūd the she-camel as a sight-giving
 proof
 And they wronged her.
 And we send proofs only as warning. (17:59)

The Arabs say: We believe.
 Say thou: You have not believed
 But say: We submit
 And faith has not entered into your hearts.
 But if you obey God and his messenger he will not
 defraud you of anything of your deeds.
 God is forgiving, merciful. (49:14)

And most men — though they be desirous — are not
 believers. (12:103)

My personal advice on the matter — for those desirous of faith —
 is to sincerely ask God for forgiveness and repent. You must accept
 that you are lost and pray to God for guidance.

And when my servants question thee concerning me:
 I am near.
 I answer the call of the caller when he calls to me.
 So let them respond to me and let them believe in me
 That they might be guided. (2:186)

God does not guide the wantonly perfidious and arrogant people.
 Muhammad was given the Qur'an and the proofs in it are sufficient
 for those whom God guides. The state of people is such that they
 naturally look to self-professed holy men and spiritual guides,
 thinking that through them they will be guided. This is the wrong
 approach because God alone can guide us. It is true that God sent
 messengers and prophets to their respective communities, yet they
 could only warn and call men to God.

Muhammad was the last prophet. Today we have demagogues. It

would be a mistake to follow these false preachers, regardless of how impressive their appearance and eloquence may be. We must use our intellect — the greatest gift from God — to find God. Our ears can hear, but there are animals that can hear better than us. Our eyes can see, but there are animals that can see better than us. Our mind can reason, and there is no animal that can reason better than us.

And we have sown for Hell many among men the *jinn*
and mankind.

They have hearts wherewith they understand not

And they have eyes wherewith they see not

And they have ears wherewith they hear not.

These are like the cattle

Nay: they are further astray

These are the heedless. (7:179)

Our faculty of intellect is the reason we have dominance in the earth. Use this tremendous gift from God. Read the Qur'an, which men of old have claimed to be from God. Think on and ponder everything around you and be humble. Above all, repent and ask God for guidance. This is all I can say on this subject. I ardently desire that God guide you.

And those who know not say:

Oh that God would but speak to us

Or a proof but come to us!

Thus said those before them likewise.

Their hearts are similar.

We have made plain the proofs for people who are certain. (2:118)

And the example of those who are indifferent to warning
is like the example of one who yells to what hears not

Save a call and a shout:

Deaf

Dumb

Blind:

They do not reason. (2:171)

Those who say: God has charged us that we believe not
any messenger until he brings us an offering consumed
by fire.

Say thou: There came to you messengers before me with
clear evidence and with what you say:

Why then did you kill them

If you be truthful? (3:183)

And had we sent down upon thee a decree on parchment
so that they might touch it with their hands

Those who are indifferent to warning would have said:

This is only obvious sorcery. (6:7)

And they would have said:

Oh that an angel had but been sent down upon him!

But had we sent down an angel

The matter would have been concluded

Then would they not have been reprieved. (6:8)

And had we made him an angel we would have made
him as a man and covered them in what they do cover.
(6:9)

And they swore by God their strongest oaths that if a
proof came to them they would believe in it.

Say thou: the proofs are but with God

And what will make you realise that it is they when they
come?

They do not believe (6:109)

So we will turn away their hearts and their sight as they
believed not in it to begin with.

And leave thou them wandering blindly in their
inordinacy. (6:110)

And were we to send down to them the angels
And the dead to speak to them

And we to gather everything unto them face to face
 They would not believe save if God should will
 But most of them are ignorant. (6:111)

And whom God wills to guide, he expands his breast
 towards submission.
 And whom he wills to lead astray, he makes his breast
 constricted, distressed — as if he were ascending into
 the sky.
 Thus does God appoint abomination for those who do
 not believe. (6:125)

Those who ascribe a partnership will say:
 Had God so willed we would not have ascribed a
 partnership
 Nor would our fathers
 Nor would we have made anything unlawful.
 (Thus did those who were before them reject until they
 tasted our might.)
 Say thou: Have you any knowledge?
 Then bring it forth for us.
 You follow only assumption.
 And you tell only lies. (6:148)

Say thou: Then to God belongs the conclusive argument:
 Had he willed he would have guided you all together.
 (6:149)

And recite thou unto them the report of him to whom we
 gave our proofs
 But he detached himself from them
 So the *shayṭān* followed him
 And he was among the misguided. (7:175)

And had we willed we would have raised him by them.
 But he clung to the earth and followed his vain desire.
 His example is like the example of a dog:

If thou win him over, he pants
 Or if thou leave him, he pants.
 That is the example of the people who repudiate our
 proofs.
 But narrate thou to them the narratives
 That they might reflect. (7:176)

Thus did the word of thy lord become binding
 Upon those who are wantonly perfidious
 That they do not believe. (10:33)

And had thy lord willed whoso is in the earth would have
 believed all together.
 Wouldst thou compel mankind to believe? (10:99)

And it is for a soul to believe only by God's leave.
 And he has appointed abomination for those who do not
 reason. (10:100)

And had we opened above them a gate of the sky
 And they continued ascending therein (15:14)

They would say: Our sight is but intoxicated.
 Nay: we are a people taken by sorcery. (15:15)

And those who look not to a meeting with us say:
 Oh that the angels were but sent down upon us
 Or we but saw our lord!
 They have been proud concerning themselves
 And scornful with great scorn. (25:21)

They day they see the angels
 That day there will be no glad tidings for the evildoers.
 And they will say:
 An exclusion without end! (25:22)

If thou think that most of them hear or reason:

They are only as the cattle.

Nay: they are further astray in the way. (25:44)

Thus have we put it in the hearts of the evildoers:
(26:200)

They will not believe in it until they see the painful
punishment. (26:201)

And it will come upon them unexpectedly when they
perceive not (26:202)

And they will say: Are we to be granted respite? (26:203)

Is it then our punishment they seek to hasten? (26:204)

Hast thou then considered: if we give them enjoyment
for years (26:205)

Then there come to them what they promised (26:206)

What would it avail them what they enjoyed? (26:207)

And they say: Had the Almighty willed we would not
have served them.

They have no knowledge of that.

They tell only lies. (43:20)

If we gave them a decree before:

Then are they holding to it.

The truth is: (43:21)

They say:

We found our fathers in a community and we are rightly
guided following hard upon them (43:22)

And thus we sent not before thee into a city any warner
save its opulent ones said:

We found our fathers in a community and we are guided
following hard upon them. (43:23)

He said:

Even though I bring you better guidance than that upon
which you found your fathers?

They said:

We are deniers of that wherewith you have been sent.
(43:24)

So we took retribution from them.

Then see thou how was the final outcome of the
repudiators. (43:25)

They will say:

Verily, a warner came to us but we rejected and said:

God has not sent down anything

You are only in great error. (67:9)

And they will say:

Had we listened or used reason we would not be among
the companions of the inferno. (67:10)

And they will admit their transgression:

Away with the companions of the inferno! (67:11)

19

GLORY OF GOD

The true glory and majesty of God is beyond our comprehension. We mortals are but shadow and dust. It is through His last revelation that we get some idea of the greatness of God. Man looks for firm ground on which to anchor himself; the only constant in this world is change. We all want to live a happy life; the Qur'an shows us the way. All that is needed is that we hold fast to the book God has sent down. He is our anchor in this life and the next. God is our only ally and protector. The things we value in this life, such as wealth, children, and status, will all pass away. Only God will remain.

And call thou not to another god with God.
There is no god save he.
Everything will perish save his countenance.
Judgment is his.
And to him will you be returned. (28:88)

Endeavoring for the acceptance of God is the noblest of pursuits. The life of this world is but the enjoyment of deception. The real life is the life after death. Let us then direct our resources in the pursuit of the next life. That is the most excellent bargain.

Let us contemplate the majesty of God. All praise belongs to the Almighty who is not begotten nor has begotten. He does not have any partner in His dominion. The command is His. When He wills a thing to be then it is. God always achieves his command. He knows

everything while we can only know of Him what He wills. Everything in the heavens and the earth obeys Him and fears Him. The thunder glorifies Him, as do the angels. The heavens are nigh rent asunder from fear of Him. We have besides Him no protector or ally. He is perfect in all His attributes. He is the Omnipotent and the Merciful. He bestows His bounty on whom He wills. He leads astray and guides whom He wills. He is the architect of all things. He has created everything in balance and harmony. There is nothing like Him. He is the Exalter and the Abaser. He is the Severe in Punishment. Judgment is his. He does what He wills. He sustains all creation. He knows all things. In truth He is the exalted King and all glory is for Him alone. He is the best of judges and the mightiest of allies.

Knowest thou not that God

To him belongs the dominion of the heavens and the earth?

And you have besides God neither ally nor helper. (2:107)

And to God belongs the east and the west:

Whithersoever you turn:

There is the countenance of God.

God encompasses, knows. (2:115)

God: There is no god save he

The Living, the Eternal.

Neither slumber nor sleep overtake him.

Unto him belongs what is in the heavens and what is in the earth.

Who can intercede with him save by his leave?

He knows what is at their time and what following them.

And they encompass nothing of his knowledge save what he wills.

His throne overspreads the heavens and the earth

And the sustaining thereof wearies him not.

And he is the Exalted, the Tremendous. (2:255)

To God belongs the dominion of the heavens and the
 earth and what is in them.
 And he is powerful over all things. (5:120)

And he is God in the heavens and in the earth.
 He knows your inward and your outward.
 And he knows what you earn. (6:3)

And with him are the keys of the unseen.
 And none knows them save he.
 And he knows what is in the land and the sea.
 And no leaf falls save he knows it.
 And there is not a grain in the darkness of the earth
 And nothing moist or dry
 Save is in a clear decree. (6:59)

And he it is who takes you at night and knows what you
 earn by day.
 Then he raises you up therein that there be fulfilled a
 named term.
 Then to him is your return.
 Then will he inform you of what you did. (6:60)

And he it is who created the heavens and the earth aright.
 And the day he says:
 Be thou!
 Then it is.
 His speech is the truth.
 And to him belongs the dominion the day the trumpet
 is blown
 The knower of the unseen and the seen
 And is the Wise, the Aware. (6:73)

Vision comprehends him not
 But he comprehends vision.
 He is the Subtle, the Aware. (6:103)

And when Mūsā came to our appointed time and his lord
spoke to him he said:

My lord: show thou me that I might look upon thee.

Said he: Thou wilt not see me, but look thou upon the
mountain:

If it should remain in its place

Then wilt thou see me.

And when his lord was revealed upon the mountain he
made it level

And Mūsā fell down thunderstruck.

Then when he recovered he said:

Glory be unto thee!

I turn to thee repentant

And I am the first of the believers! (7:143)

And to God submits whoso is in the heavens and the
earth

Willingly or unwillingly

As do their shadows in the mornings and the evenings.

(13:15)

Have they not considered how we bring the earth,
diminishing it from its extremities?

When God judges there is no critic of his judgment.

And he is swift in reckoning. (13:41)

And to God submits what is in the heavens and what is in
the earth among creatures

And the angles

And they are not proud. (16:49)

They fear their lord above them and do what they are
commanded. (16:50)

The seven heavens and the earth and whoso is in them
glorify him

And there is nothing save gives glory with his praise

But you understand not their glorification.
He is forbearing, forgiving. (17:44)

Your God is but God
There is no god save he.
He encompasses all things in knowledge. (20:98)

And to him belongs whoso is in the heavens and the
earth
And those in his presence are not too proud to serve him
Nor do they grow weary. (21:19)

They give glory night and day and they flag not. (21:20)

He is not questioned about what he does
But they will be questioned. (21:23)

Then exalted be God
The True King!
There is no god save he
The Lord of the Noble Throne. (23:116)

God is the light of the heavens and the earth.
The example of his light is as a niche wherein is a lamp
The lamp in a glass
The glass as if a shining star lit from a blessed tree
An olive neither of east nor west
Its oil almost illuminating though fire has not touched it.
Light upon light!
God guides to his light whom he wills.
And God presents examples to mankind.
And God knows all things. (24:35)

Hast thou not considered that God, to him gives glory
whoso is in the heavens and the earth
And the birds in formation?
Each, he knows its duty and its glorification.

And God knows what they do. (24:41)
 And to God belongs the dominion of the heavens and the
 earth.

And to God is the journey's end. (24:42)

And call thou not to another god with God.
 There is no god save he.
 Everything will perish save his countenance.
 Judgment is his.
 And to him will you be returned. (28:88)

God holds the heavens and the earth lest they cease.
 And if they should cease no-one could hold them besides
 him.
 He is forbearing, forgiving. (35:41)

The command is but his.
 When he intends a thing he says to it:
 Be thou!
 And it is. (36:82)

So glory be unto him in whose hand is the dominion of
 all things
 And to whom you will be returned! (36:83)

And they measured God not with the measure due him.
 And the earth is altogether in his grip on the Day of
 Resurrection
 And the heavens will be rolled up in his right hand.
 Glory be unto him!
 And exalted is he above that to which they ascribe a
 partnership! (39:67)

And our command is only one:
 In the twinkling of an eye [and it will come to pass]
 (54:50)

Everyone who is upon the earth is to perish (55:26)
 But the countenance of thy lord will abide, full of majesty
 and honour (55:27)

What is in the heavens and the earth gives glory to God.
 And he is the Mighty, the Wise. (57:1)

Blessed be he in whose hand is the dominion!
 And he is powerful over all things. (67:1)

And hide you your opinion or declare it publicly
 He knows what is in the breasts. (67:13)

Could he not know, he who created?
 And he is the Subtle, the Aware. (67:14)

Have they not considered the birds above them in
 formation and clutching?
 There holds them only the Almighty.
 He sees all things. (67:19)

The power of thy lord is great. (85:12)

He is it who originates and repeats. (85:13)

And he is the Forgiving, the Loving (85:14)

The Owner of the Glorious Throne (85:15)

Doer of what he intends. (85:16)

Attributes of God

God is perfect. His attributes mentioned in the Qur'an give us a glimpse of his majesty and power. I have compiled a list of attributes of God mentioned in the Qur'an.

Lord of the Daybreaks
Lord of the Noble Throne
Lord of the Seven Heavens
Lord of the Tremendous Throne
Master of Dominion
Master of the Day of Judgment
Owner of the Means of Ascent
The Absolute
The Ally
The Almighty
The Appreciative
The Aware
The Benefactor
The Bestower
The Compeller
The Creating
The Creator
The Eternal
The Exalted
The Faithful
The Fashioner
The First
The Forbearing
The Forgiving
The Free from Need
The Great
The Guardian
The Hearing
The Holy
The Inner
The King
The Knowing
The Knowing Creator
The Knowing Judge
The Last
The Living
The Lord of All Mankind

The Lord of Firm Might
The Lord of Greatness
The Lord of Sirius
The Lord of the Earth
The Lord of the Easts and the Wests
The Lord of the Heavens
The Lord of the Heavens and the Earth
The Lord of the Heavens and the Earth and what is
 between them
The Lord of the Noble Throne
The Lord of the Sky and the Earth
The Lord of the Throne
The Lord of the Two Easts
The Lord of the Two Wests
The Loving
The Merciful
The Mighty
The Most High
The Noble
The Omnipotent
The One
The Originator
The Outer
The Owner of Abundance
The Owner of Majesty and Honor
The Owner of the Glorious Throne
The Owner of the Throne
The Pardoning
The Perfect
The Possessor of Mercy
The Praiseworthy
The Preserver
The Provider
The Quickener of the Dead
The Raiser of Degrees
The Receptive
The Seeing

The Strong
The Subtle
The Supreme
The Tremendous
The Truth
The Virtuous
The Wise

20

WARNING

The Almighty created us for only one purpose: to serve Him. Men live their whole lives chasing after phantoms and illusions. We are consumed by our fears, passions, and vain desires. It is only when we rise over our vain desires that we can fulfill our true purpose.

Man has been given intellect and will. Our intellect differentiates between the true and the false. Our will allows us to effect change. When these two gifts from God are aligned, we are in harmony with our true nature.

Many men understand that they are here for a purpose. They know that they have to attempt the steep path towards God, but they delay and put off the task at hand. We need to understand the urgency of aligning our will to the Will of the Almighty. We do not have infinite time on hand. The Day of Judgment is coming. Do not be one of those who put off action and then be filled with regrets when the opportunity has passed. I exhort you to do your utmost to serve God. It is true that God guides whom He wills, but He has also proclaimed that He will not change the condition of a people until they change what is within themselves.

He has examiners before him and after him
Keeping it by the command of God.
God changes not what is with a people until they change
what is in their souls.
And when God wills evil for a people there is no repelling
it

And they have besides him no ally. (13:11)

If you are desirous of right guidance then I implore you to not put off the matter any longer. Begin by repenting sincerely to God. Work righteous deeds and pray to God for guidance. Shun evil deeds and wrestle with your evil desires. This is the only way. The Qur'an leads towards faith and shows the right path. It would be folly to forsake this great gift from God and remain heedless.

And be in prudent fear of the day no soul will avail a soul
 anything
 Nor will intercession be accepted from it
 Nor will compensation be taken from it
 Nor will they be helped. (2:48)

What proof we remove or cause to be forgotten
 We bring one better than it or the like thereof.
 Knowest thou not that God is powerful over all things?
 (2:106)

Await they save that God and the angels should come to
 them in the shadows of the clouds and the matter be
 settled?
 And unto God are matters referred. (2:210)

And if thou couldst see when they are set before the fire
 and say:
 Would that we were sent back
 We would not repudiate the proofs of our lord but would
 be among the believers! (6:27)

And if thou couldst see when they are set before their
 lord:
 He will say: Is then this not the truth?
 They will say: Verily, by our lord.
 He will say: Then taste the punishment for what you
 denied! (6:30)

They have lost who repudiate the meeting with God.
 When the Hour has come upon them unexpectedly
 They will say: O our regret that we neglected it!
 And they will bear their burdens upon their backs.
 In truth: evil is what they will bear. (6:31)

That which you are promised is coming
 And you cannot escape. (6:134)

Await they save that the angels should come to them,
 or thy lord should come, or there come some of the
 proofs of thy lord?
 The day there come some of the proofs of thy lord
 The faith of a soul will benefit it nothing which has not
 believed before nor by its faith earned good.
 Say thou: Wait.
 We are waiting. (6:158)

They ask thee about the Hour: When is its arrival?
 Say thou: Knowledge thereof is but with my lord.
 None reveals its time save he.
 It weighs heavily in the heavens and the earth.
 It comes not upon you save unexpectedly.
 They question thee as though thou wert privy thereto.
 Say thou: Knowledge thereof is but with God.
 But most men know not. (7:187)

And the day he gathers them will be as though they had
 tarried only an hour of the day.
 They will recognise one another.
 Those will have lost who repudiated the meeting with
 God
 And they were not rightly guided. (10:45)

And think thou not that God is unmindful of what the
 wrongdoers do.

He but grants them respite unto a day wherein the eyes
will stare (14:42)

Straining forward
Their heads uplifted
Unable to look away
And their hearts void. (14:43)

And warn thou mankind of the day the punishment will
come upon them
And those who do wrong will say:
Our lord: delay thou us a little while:
We will respond to thy call and follow the messengers.
Did you not swear before that there would be no end for
you? (14:44)

And you dwelt in the dwellings of those who wronged
their souls
And it was made clear to you how we dealt with them.
And we presented examples to you. (14:45)

And to God belongs the unseen of the heavens and the
earth.
And the matter of the Hour is only as the twinkling of an
eye — or nearer.
God is powerful over all things. (16:77)

And the day we raise up from every community a witness
Then no leave will be given those who are indifferent to
warning
Nor will they be allowed to make amends. (16:84)

And when those who do wrong behold the punishment:
It will not be lightened for them
Nor will they be granted respite. (16:85)

The day every soul comes pleading for itself

And every soul is repaid in full for what it did.
And they will not be wronged. (16:111)

And the day we set in motion the mountains and thou
seest the earth emerge
And we gather them
Then will we not leave out one of them (18:47)

And they will be set before thy lord in ranks:
You have come to us as we created you the first time
Yet you claimed that we made no appointment for you!
(18:48)

And the law will be set down
And thou wilt see the evildoers apprehensive of what is
therein
And they will say: Woe is us!
What law is this that leaves out neither a small thing nor
a great thing save has taken it into account?
And they will find what they did present.
And thy lord wrongs no-one. (18:49)

And the parties among them differed:
Woe to those who are indifferent to warning from the
spectacle of a tremendous day! (19:37)

How they hear and how they see on the day they come
to us!
But the wrongdoers are this day in obvious error. (19:38)

And warn thou them of the Day of Regret
When the matter is concluded.
But they are in heedlessness
And they do not believe. (19:39)

(The Hour is coming — I almost hide it — that every soul
should be rewarded with what it strives for. (20:15)

And let not divert thee from it who believes not in it
 But follows his vain desire
 Lest thou perish.) (20:16)

That day will they follow the summoner having no
 deviation.
 And the voices will be humbled for the Almighty.
 And thou wilt hear not save a whisper. (20:108)

And had we destroyed them by a punishment before it
 they would have said:
 Our lord: oh that thou hadst but sent to us a messenger
 So we might have followed thy proofs before we were
 humbled and disgraced! (20:134)

Nigh to men draws their reckoning
 And they are in heedlessness disinclined. (21:1)

If those who are indifferent to warning but knew the
 time they will not be able to hold back the fire from
 their faces
 And from their backs
 And they will not be helped! (21:39)

But: it will come upon them unexpectedly
 And render them speechless
 And they will be unable to repel it
 Nor will they be granted respite. (21:40)

And the true promise draws nigh [then will the truth be
 known]
 (And when the eyes of those who are indifferent to
 warning stare:
 Woe is us!
 We had been in heedlessness of this.
 The truth is: we were wrongdoers.) (21:97)

O mankind: be in prudent fear of your lord.
The convulsion of the Hour is a tremendous thing. (22:1)

The day you see it every nursing mother will neglect
what she suckles
And every one bearing will deliver her burden
And thou wilt see mankind intoxicated yet not
intoxicated.
But the punishment of God is severe. (22:2)

And the Hour is coming
There is no doubt thereof
And God will raise those in the graves! (22:7)

When death has come to one of them
He says: My lord: send thou me back (23:99)

That I might work righteousness in what I left behind.
No, indeed!
It was but a word that he said.
And behind them is a barrier until the day they are
raised. (23:100)

The truth is: they have rejected the Hour
And for him who rejects the Hour have we prepared an
inferno. (25:11)

When it sees them from a place far away they hear the
fury and the moaning thereof. (25:12)

And when they are cast into a constricted place thereof
bound together they call thereupon for destruction.
(25:13)

Call not this day for one destruction
But call for many destructions! (25:14)

And the day the trumpet will be blown:
 Whoso is in the heavens and the earth will be in terror
 Save who God wills.
 And all will come to him abased. (27:87)

And were God to take mankind to task for what they earn
 He would not leave a living creature upon its surface.
 But he delays them to a named term.
 Then when their term comes:
 God is beholder of his servants. (35:45)

They await only one blast which will take them while
 they are disputing: (36:49)

They will not be able to make a bequest or return to
 their people. (36:50)

And the trumpet will be blown
 And then from the graves will they hasten to their lord
 (36:51)

Saying: Woe is us!
 Who has raised us from our places of rest?
 This is what the Almighty promised
 And the emissaries spoke truth! (36:52)

They will have a canopy of fire above them
 And beneath them a canopy.
 By that does God put his servants in dread.
 O my servants: be in prudent fear of me! (39:16)

And warn thou them of the Approaching Day
 When the hearts will choke the throats.
 No intimate friend for the wrongdoers!
 Nor intercessor who is obeyed! (40:18)

The Hour is coming.

There is no doubt thereof.
But most men do not believe. (40:59)

God it is who sent down the law with truth and balance.
And what can make thee know but that the Hour may be
nigh? (42:17)

Respond to your lord before there comes a day there is
no repelling from God.
You will have no refuge that day
And you will have no denial. (42:47)

Then leave thou them until they meet their day in which
they will be thunderstruck (52:45)

A day in which their planning will avail them nothing
and they will not be helped. (52:46)

The Drawing Near is at hand. (53:57)

The truth is: the Hour is their appointment
And the Hour is more calamitous and more bitter.
(54:46)

We created everything in measure (54:49)

When the Inevitable befalls (56:1)

Then when the trumpet is blown with a single blast
(69:13)

And the earth and the mountains are lifted up and
levelled with a single leveling (69:14)

That day the Inevitability will befall (69:15)

And the sky will be rent asunder

For it that day is weak. (69:16)

And the angels will be upon its sides.
And eight will bear the throne of thy lord above them
that day. (69:17)

That day will you be presented.
No secret among you will be hidden. (69:18)

So leave thou them to jest and play until they meet their
day which they are promised. (70:42)

The day they will come forth from the graves in haste as
though pushing towards an idol (70:43)

Their eyes will be humble
Disgrace covering them.
That is the day they were promised. (70:44)

He asks: When is the Day of Resurrection? (75:6)

Then when the sight is dazzled (75:7)

And the moon is darkened (75:8)

And sun and moon are joined (75:9)

That day man will say: Whither is escape? (75:10)

You are but promised: It will befall. (77:7)

Lord of the Heavens and the Earth and what is between
them

The Almighty

They possess not from him power of speech. (78:37)

The day the Spirit and the angels stand in ranks

They speak not
 Save he whom the Almighty grants leave
 And he says what is right. (78:38)
 That is the True Day.
 So let him who wills take his lord as a journey's end.
 (78:39)

We warn you of a near punishment
 The day a man will look on what his hands have sent
 before him
 And the one who spurns guidance while claiming virtue
 will say:
 Would that I were dust! (78:40)

The day they see it will be as though
 They have not tarried save an evening
 Or a morning thereof. (79:46)

Then when the *ṣākhkha* comes (80:33)

(The day a man flees from his brother (80:34)

And his mother and his father (80:35)

And his wife and his children) (80:36)

No, indeed!
 When the earth is levelled completely (89:21)

And thy lord comes with the angels
 Rank upon rank (89:22)

And Hell that day is brought
 That day will man take heed.
 But how will the reminder be for him? (89:23)

He will say: Would that I had sent before me for my life!
(89:24)

And that day none will punish as his punishment (89:25)

And none will bind as his binding. (89:26)

So I warn you of a raging fire (92:14)

In which burns only the most miserable (92:15)

Who rejected and turned away. (92:16)

When the earth is in complete convulsion (99:1)

And the earth brings forth its burdens (99:2)

And man says: What ails it? (99:3)

That day will it recount its tales (99:4)

Because thy lord will instruct it. (99:5)

What is the Calamity? (101:2)

And what will convey to thee what the Calamity is?
(101:3)

The day mankind will be as moths dispersed (101:4)

And the mountains will be as wool fluffed up. (101:5)

Last Words

So flee to God.

I am a clear warner to you from him. (51:50)

And recite thou unto them the report of him to whom we
 gave our proofs
 But he detached himself from them
 So the *shayṭān* followed him
 And we was among the misguided. (7:175)
 And had we willed we would have raised him by them.
 But he clung to the earth and followed his vain desire.
 His example is like the example of a dog:
 If thou win him over, he pants
 Or if thou leave him, he pants.
 That is the example of the people who repudiate our
 proofs.
 But narrate thou to them the narratives
 That they might reflect. (7:176)

I hope that my presentation of the numerous and diverse arguments
 in the Qur'an provide you with an impetus to sincerely and diligently
 study it and question the beliefs you were born into. Time is short,
 no man knows if he will live to see tomorrow. I urge you to not defer
 this grave matter any longer but to strive with all your might to gain
 certainty in order to follow your purpose. Our creation is but a trial
 by God so He can reward the virtuous with paradise.

Man has been granted a noble station, even above the angels *if* he
 uses his reason. I ask you to use this gift from God to differentiate
 between truth and falsehood. We are invited by God to ponder His
 proofs by using our reason and thereby come to an unshakable belief
 in Him. Only then can we every hope to serve The One True God and
 attain everlasting bliss.

The worst of beasts in the sight of God are the deaf
 The dumb
 Those who do not reason. (8:22)

May God guide you to His straight path.

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Website

www.willyounotreason.com

Say thou:
Have you considered:
If it be from God
Then you reject it
Who is further astray than one who is in extreme
schism?

The Qur'an: A Complete Revelation
(41:52)

